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VOL. I.

THOUGHTS TO YOUTH.

No. II.

*"Yet lackest thou one thing."*

YOUNG Philander was heir to a great estate. He had the happiness of being the child of inestimable parents. They had been careful to impress upon his mind every precept of morality. His attention had been particularly directed to the moral law of God, as contained in the twentieth chapter of Exodus.

Philander had been taught, that chastity was a virtue which did not attach itself alone to the female character.—That in the estimation of a well informed community, it sustained a rank in the formation of the character of a young man, little, if at all inferior, to that which it held when the female character is in question. He had been taught to esteem the female sex as his natural equals, and to cherish the tenderest and purest sentiments of esteem for them, as friends and companions. The marriage relation Philander viewed with a mixture of awe and ecstasy. This he considered as the pure fountain of every thing that is grand and felicitating in social life. And if ever he felt disposed to imprecate any of his fellow beings, it was when the sanctity of domestic life had been assailed, and polluted by some unprincipled villain. Independently of the heinous sin as committed against God, this young man had been taught to view as mean, and base, the seduction of female innocence, and the betrayal of female confidence. He viewed the mere indulgence of an animal appetite, held in common with the inferior creation, as utterly beneath him, when that indulgence is to stain the purity of his own mind, inflict a wound upon the reputation of a fellow being, or produce the slightest evil effects upon society. The seventh precept of the decalogue, this young man had kept from his youth up.

Philander had been accustomed to consider all men as his brethren. He had been led to ponder deeply that doctrine which is of divine origin: "He that hateth his brother is a murderer." He cherished the kindest feelings to every one about him. When insulted, if the insult was not of the grossest kind, and evidently intentional, he passed it by unnoticed, knowing that there is more real dignity of character in forgiving one offence, than in pertinaciously resenting one hundred. The idea of committing murder, under the plea of defending his honour, was utterly abhorrent to the be-

nevolent soul of Philander. He believed he had no right either to take away the life of his fellow man, or to jeopardize his own, except in open and just warfare. The law of love and of kindness was found upon his lips, and his bosom glowed with benevolence to the meanest of his species. The sixth precept of the divine law this young man had kept from his youth up.

Philander had been taught to consider honesty as a cardinal virtue. By honesty he did not understand, merely, a strict compliance with the letter of the law respecting debts. He had dwelt with deep interest upon the import of that golden precept, "As ye would that men should do to you, do ye also to them likewise." He considered *fraud* of every kind, as constituting the same species of crime; being *theft* in the eyes of God, and as imbued with a meanness of character, unknown to the highway robber. In the idea of theft, he had been in the habit of including every attempt to inveigle or deceive the ignorant and unsuspecting, or to evade the payment of a just debt by means of a law quibble. In a word, this amiable young man had well digested the eighth precept of the Mosaic law, and had kept it from his youth up.

Philander had always considered truth as a virtue of the highest order, and falsehood as a crime involving at once the greatest turpitude, and the most consummate meanness. He considered the obligation to speak truth, as not only binding in a court of justice, when called to give legal testimony, but as extending to the every-day business of life. Speak the truth one with another, was a maxim to which he allowed the most unlimited force. He could never witness but with pain, and with a mixture of pity and contempt, those numerous shifts, to evade the truth, and make a false impression, which often, in our courts, constitute the essence of perjury; and never fail to weaken the noble love of simple truth, which is innate in every virtuous bosom. He considered that the world at large had a right at all times, to the truth from his lips; and that this obligation was increased, as more confidence was reposed in him, and as the bonds of society were drawn closer round him. Such was the exposition given by this excellent young man, to that law which says, "Thou shalt not bear false witness against thy neighbour." And he had kept it from his youth up.

Philander was the son of excellent parents. It was the delight of his heart to honour them. He was ever anticipating their wants, by his filial assiduities. Their presence shed a beam of milder light over his manly face, and awakened in his heart the purest delight. This solicitude to please them, and contribute to their happiness, increased with his increasing years, and their growing infirmities. They had been the guide of his youth; and he dwelt with ecstasy upon the thought, that he was about to be the support of their declining age. He blessed God that he had bestowed upon him the feelings of a dutiful son, and an opportunity of performing filial offices to the best of parents. He often admired the con-

duct of a young friend of his, who, though he had the misfortune of having ignorant and wicked parents, never relaxed in his duty as a son; but seemed to measure his assiduities, not by the demerits of his parents, but by circumstances which made his attention doubly necessary. Philander had deeply studied the precept, "Honour thy father and thy mother," and had kept it from his youth up.

Precisely thus, stood the case with the young man mentioned in the gospel, who came running and kneeled to Christ, and said, "Good master, what shall I do to inherit eternal life?" This youth with all his amiable qualities, lacked one thing. The amiable Philander also lacked one thing. He was immoderately attached to the world. He was rich, and he loved his riches, and this love of wealth made him unwilling to take up his cross and follow Christ.

My youthful reader, cherish the love and practice of every thing that is amiable, useful, and if you please, ornamental, in life, but remember they are not religion. You may still lack one thing. If you are placed in the ordinary walks of life, be chaste, be kind and benevolent, cultivate a love of truth, and to the honour which you pay to your parents, add, if you please, a profound respect for gray hairs, and superior merit, whenever you meet with them; but if you stop here, remember I say unto you, there is one thing thou still lackest.

If you are placed in a more elevated sphere of life; if to the ordinary endowments of a chastened and well disciplined heart, you have added the cultivations of science; if you have devoted the powers of a gigantic intellect to the study of the grand productions of the Almighty, and are able with the skill of a Newton to apply your line to the universe; if you have microscoped the atoms of nature, and are able to place atom by its kindred atom, and to adjust all the varieties of material affinities; if you have still gone further, and have familiarized yourself with the philosophy of the human mind, it all availeth you little. If you have stopped here, remember I say unto you, one thing thou lackest still.

Do you ask me what it is? If you will patiently listen to me, I will tell you. "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross and follow Christ." What, literally sell all that I have, and give to the poor, and thus make myself a beggar? No, that is not our Lord's meaning. The disciples themselves seem to have been surprised at the tenour of their Master's conversation with this young man. But the Saviour explains himself by saying, "Children how hard is it for them that trust in riches to enter into the kingdom of God." The *danger* consists, not in possessing, but in confiding in riches, and the *difficulty* in possessing, and not confiding in them. Our Lord requires nothing more than a heart disengaged from the world, and an entire renunciation of it as our chief good. And is not this proper? Do you say you cannot renounce the world?

You cannot abandon the gayeties, and the felicities of youthful life for Christ? A disposition to do this, is the very thing which thou still lackest. And continuing to lack it, you must take that for your portion which you have chosen. But doing so, remember you cannot enter into the kingdom of God. This is the decree of heaven, and you cannot change it. You yourself will grant it ought not to be changed. Can God require any thing less of you than your heart. You say he can require nothing more. True: And is it not proper you should give your whole selves to him in whom you live, and move, and have your being? And after all, he allows you to give the world a subordinate place in your hearts. He only requires that your love of the world should be subordinate to your love of him, productive of his glory and the good of your fellow men.

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### EXTRACTS FROM A SERMON,

BY THE REV. WM. GOODELL, AGENT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, DELIVERED IN LEXINGTON, ON HIS VISIT HERE LAST WINTER.

#### MATTHEW, xvi. 2, 3.

*He answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

Such was the answer of our Lord, to the ensnaring question of his enemies. Though he had done such mighty works among them, yet did they not believe on him. Though the miracles he performed, and the very doctrines he taught, were demonstrative proofs of his divinity, and though the predictions of the ancient prophets pointed him out as the true Messiah, yet the Pharisees and Sadducees wilfully closed their eyes against this flood of light, and in the verse proceeding the text, captiously demanded some evidence of his Messiahship, as if none *had* been, or *could* be given. It is said they "came, and tempting, desired him, that he would shew them a sign from heaven." The import of our Saviour's answer is this: If divine providence is so benignant towards us men, as to give them certain tokens, which indicate sunshine or rain, much more would the same providence, give some evident tokens of the advent of the Messiah; and, if you were but half as observing of the signs of the times, as of the signs of the weather, you would require no other evidence that I am the long expected Messiah, and no other direction as to the part you should act, than what are afforded by those singular events, which are every day passing before your eyes.

Their inattention to those events was highly criminal and deserv-



ed the keen reproof which our Saviour gave them. But this inattention is not confined to the hypocrites spoken of the text. It is to be feared, there are many such hypocrites in our days. And it becomes us, my hearers, to inquire whether the charge may not as justly be fixed on us, as on them. We are sufficiently wise to observe the state of the weather, of politics, and of commerce, and to regulate all our temporal affairs accordingly; but can we discern the signs of the times? Do we know that the times in which it is our happiness to live, are signally marked? Are we sufficiently attentive to perceive that this is the dawn of that bright day of the church, so long foretold by sacred bards, and so long the object of faith and hope and prayer?

It will be the object of this discourse to inquire into the peculiarities of the present day; or to notice several things which may be said strongly to characterize our own times.

#### I. Sabbath Schools.

Within our own recollection, ministers have been awakened to new and vigorous efforts in behalf of the rising generation. Parents have been made to feel the liveliest interest in the spiritual welfare of their beloved offspring; and men of the profoundest education, and warmest piety, are giving the whole weight of their influence to promote the universal establishment of Zion. This system of religious instruction has taken deep root in public opinion, and has extended its friendly shade to the extremities of the earth. It is to be ranked among the first of those institutions, which are to bless our world. Scarcely has one generation passed from the stage since the establishment of the first Sabbath Schools which the world ever saw. This was about the year 1782, in Great Britain, through the active benevolence of Robert Raikes. In September 1785, the first Sabbath School Society was organized, and by the close of the following year, 250,000 children were enjoying its advantages. At present there are more than 200,000 in England, 38,000 in Scotland, and 84,000 in Ireland; making the probable number of Sabbath School children in the united kingdoms, no less than 500,000. If to these were added the children in schools, in all the various parts of the world, we have the pleasing reflection that more than 1,500,000 young immortals, are every Sabbath brought under the influence of the sacred dews of heaven.

We do not presume to say, that all who enjoy the privileges of these schools, will be savingly benefitted. Many who hear the gospel preached, may not be savingly benefitted. But we do unhesitatingly say, that this is laying the axe to the root of the tree, that it is training up children in the way they should go. The Bible will have effect. Divine truth is quick and powerful. The law of the Lord is perfect, convincing the soul. The testimony of the Lord is sure, making wise the simple. The children may be influenced by no good motive in their attendance. *They* may have one end in view, and God another. *Their* design may be only to excel those associated with them, or to obtain the approba-

tion of their friends; but God may design to sanctify them through the truth, to make those tender plants the first fruits of the millennium, and to transport them to a better country, there to be fruitful and flourishing forever.

We are told, that God designs speedily to accomplish his purposes of mercy to our world, and that to this end he designs to give the present and future generations of children the best opportunities of making the highest attainments in christian knowledge; that he designs to employ them in the most important services in the establishment of his universal dominion; and to make them more extensively useful in the church, than any other children in former days,—what way could we devise, as better calculated to effect this object, than this very system of Sabbath School institutions, which has gone into so successful operation? And my hearers, God has owned and greatly blessed this institution. In the account of a revival in a town of New-York, during the present year, it is stated that of thirty-five, who were hopeful sharers in the work, twenty-seven belonged to the Sabbath School in that place. Of an hundred persons who were received into the church at Bala, in the course of a single year, ninety-eight had enjoyed the blessing of Sabbath School institutions. Do you ask other facts from the annals of Sabbath Schools to prove their utility? Let one more suffice. The celebrated Dr. Marshman, missionary in the vast empire of China, who has recently translated the Holy Scriptures into Chinese, a language spoken by 300,000,000 people, received his first religious impressions at the High Ridge Sabbath Schools. Oh! who can tell, how many Brainerds and Beauchamps and Wards, God is training in those schools, to become the blessed instruments of renovating the world!

Among the peculiarities of our own times we proceed to notice,  
II. Revivals of religion.

Though God has poured out his blessed Spirit, in a greater or less degree, in almost every age of the world, yet never perhaps, if we except the day of the apostles, has so large a measure of divine influence been enjoyed by the churches, as within a few years past. The Holy Comforter has been sent down to convince the world of sin, and to give the churches many precious and impressive tokens of the divine presence and favour. The rising cloud at first no bigger than a man's hand, has extended over the whole horizon, while the very heavens have dropped down from above, and the skies poured down righteousness upon many parts of our thirsty heritage, like rain upon the tender herb, and as showers upon the mown grass. Not many times, since the angels sung at the Saviour's birth, have mortal ears been saluted with such glad tidings of joys as during these ten years past. Almost every mail has brought us good tidings from Zion. In one town as many as six eights of the adults have subscribed with their own hands to the Lord. In another, more than 200 youths have united in hosannas to the Son of David. Here the spirit of the

living God came like a mighty rushing wind, upon a valley of dry bones, and breathed into hundreds of souls who were dead in sin, the breath of spiritual life. There the omnipotent energies of the same spirit were displayed in the walls of a college, and lo! the proudest hearts were humbled and many distinguished for their talents and their attainments, united their prayers and efforts, with the prayers and efforts of God's people. Our churches have been revived, most of our literary institutions have been visited, and upon many of our congregations has the blessing of heaven descended. It is stated that in the Presbyterian connexion alone, not less than 10,000 have become the hopeful subjects of divine grace during the last year. Add to all these the hundreds of thousands of all ages and conditions, from the prattling child to the man of grey hairs, who have united with all the various denominations of christians during the last ten years, and in the view of the whole, we must exclaim as Isaiah did of the angels, "this is God's house." Jehovah has in very deed rent the heavens and came down, the mountains have flowed down at his presence, the voice of his thunder has been heard, his brightness has been as the light, his glory has been seen beautiful and cheering, as the spreading of the morning sunbeam upon the mountains, as the glory of the only begotten of the Father, full of truth and grace. Verily we must believe, and rejoice in believing that these glorious events are ominous of millennial achievements, of nations to be born in a day, of a world speedily to be made as the garden of God.

### III. Education Societies.

The same divine spirit that put the idea of a Sabbath School into the mind of Raikes, and that has blessed the seed sown, by sanctifying through the truth a multitude of the rising generation, has also inspired his people with a benevolent ardour to select from this multitude many indigent but promising youth, and to educate them for the work of the gospel ministry. The cry heard from every quarter, "come over and help us," has at length awakened the church from the slumber of ages, and she has resolved in the strength of God to furnish the destitute perishing millions, with the messages of salvation. Humbled by the past, and alarmed by the prospects of the future, she has begun to act in earnest. Within a few years past, funds have been raised, associations have been formed, seminaries established, scholarships endowed, and in not a few instances, whole churches have resolved themselves into a society for the godlike purpose of training up young Nazarites to serve at the altar of God. In this blessed work, female hearts and female hands have been eminently engaged; and their undivided and united efforts have been extensively popular and extensively useful. The General Board of Education, organized under the inspection of the General Assembly, has contributed much to the furtherance of this sacred cause.

*(To be continued.)*

## A FRAGMENT.

\*\*\*\*\* Look at him in Pilate's judgment hall. It is a cold night. The Saviour is now a prisoner. He has just been dragged from the garden of Gethsemane, where, notwithstanding the inclemency of the weather, "His sweat was as it were great drops of blood falling down to the ground." He enjoys not the privilege of warming himself at the fire of coals, around which many were gathered in the midst of the hall. There were but two of his disciples there; one of them is the faithful, yet faithless Peter. Peter warmed himself at the fire. In that circle the conversation turned upon the events of the night. Peter is accused of being one of the disciples of Christ. But he denied before them all. He leaves the fire, and retires into the porch, in hope of avoiding observation; but he is again accused of being with Jesus of Nazareth. Again he denied, and with an oath. Again, about an hour afterwards, "they that stood by, said unto Peter, surely thou art one of them. Then began he to curse and to swear, saying, I know not the man. And the Lord turned and looked upon Peter." Ah, there was reproof, there was forgiveness, there was pity in that look. It penetrated to Peter's heart, and he went out and wept bitterly. As a great practical lesson, upon human nature, and divine benevolence, I would not give this story of Peter and his Master, for all the fine painting that ever dropped from the pens of Voltaire and Rousseau, added to all the philosophy which the whole school of infidelity has ever produced. The lesson comes home to the heart of every sinner; not to encourage us in acts of wickedness, but to urge us to throw ourselves upon the Saviour's mercy, though we may have fallen. Desponding fellow-sinner, you may have denied the Lord who bought you; you may have denied him with an oath, you may have denied him with cursing and swearing. Still there is pardon. Placed under the Saviour's eye, trembling at his feet; you shall receive a look that shall penetrate *your* heart. You may be compelled to go out and weep bitterly, but you may return and hear the Saviour say, "Son, be of good cheer thy sins be forgiven thee."

—Already is he extended upon the cross. Already have the workmen done their duty. The hammer and the nails are laid aside. The object of their hatred is fast nailed to the wood. The unfeeling and insulting multitude shout their triumphs. "If thou be the Son of God, come down from the cross." It was an hour of extreme suffering to the innocent Saviour. Already was he deserted by almost all his friends. The angel that strengthened him in the garden is gone, nor dares he approach in violation of that high behest: "I have trodden the wine-press alone; and of the people there was none with me."—And what was more than all this, already did the Saviour discern the gathering of that mysterious storm in the face of his heavenly Father. In this awful moment, the most interesting object on earth, to the Saviour's filial heart, caught his



eye. It was his mother. The affection of a mother's heart, had brought Mary into this horrid crowd. She had pressed near to the disciple whom Jesus loved; and there she stood looking up with streaming eyes to the cross. She cherished the expiring hopes of a mother's heart, that the son, whom she had seen heal the sick, and raise the dead, would exert his power, and come down from the cross. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, behold thy son; then saith he to the disciple, behold thy mother; and from that hour the disciple took her to his own home." What a great practical lesson upon one of the most important duties of social and christian life! Honour thy father and thy mother, was one of God's early commands. Never was there so clear an exposition of this part of the divine administration. Christ is just about to die. Forty days more, and that visible connection, that had for upwards of thirty years subsisted between him and his holy and beloved mother will be forever dissolved. The woman had no home. She had doubtless been accustomed to look to him for many of her supplies. As Lord of the universe, he had a right, and could have supplied his mother's wants by an immediate interference, without casting her upon the hospitality of a friend. This was not his plan. He chose to magnify this part of the divine law by performing the duties of a son, even when his own heart was bursting and dying. He chose thus publicly to recommend to the disciple whom he loved, and to all his disciples to the end of the world, the high and holy duties of hospitality and charity. With such an example, shall filial impiety stain the reputation of one of the disciples of the cross? With such a command and example, given and accepted on such an awful occasion, shall any of us fail to reach forth the hand of relief to our suffering fellow mortals, much more to our indigent parents?

But the last and the grandest part of the pattern is yet to be exhibited. "And when they were come to a place which is called Calvary, there they crucified him, and the malefactors, the one on his right hand, and the other on his left. Then said Jesus, Father forgive them, for they know not what they do."

O, christian friends, it is the spirit which the Saviour here manifested, and which he had infused into so many of his public discourses, that exalts him and his gospel above all comparison. In the estimation of the Saviour, this example alone outweighs in its practical worth all the sorrows of the cross. While his soul travailed, he looked forward and was satisfied. In one short sentence, he breathed forth the whole spirit of his gospel, as it regards practical charity. He had said, "a new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." And was this a new commandment? Does not the same spirit of love breathe forth from the lips of the holy Jeremiah. "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daugh-

ter of my people." Does not the same benevolence and good feeling show itself in the one hundred and thirty-third Psalm. "Behold how good and how pleasant it is for brethren to dwell together in unity." And yet our Lord says, "A new commandment I give unto you." His application of the law of love was entirely new. So much so as to make it a new commandment. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you," &c. &c. This is as new as it is grand and godlike. The world had never heard of it. The best men had very imperfectly, if at all, practised it. The Old Testament saints are heard to pray maledictions upon their enemies. And it is a poor shift to say, that the enemies that David and Jeremiah imprecated were the enemies of God, and therefore they were cursed. They were the personal enemies of these men: "but these times of ignorance God winked at." When upon the cross, the Saviour gave to his own new law, the most perfect exposition. "Father, forgive them, for they know not what they do." Brethren, this is the heaven that is to leaven the whole lump. It is the grand principle of practical christianity. The prevalency of this very principle, so nobly exemplified upon the cross, is yet to convert this world of blood and slaughter, into the garden of God. "Of the increase of his government and peace there shall be no end.—For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

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BISHOP HORSLEY ON THE TRINITY,—IN REPLY TO  
DR. PRIESTLY.

AFTER the declaration which I have made, that I will not enter into a regular controversy with you, upon the subject of the Trinity; you will not wonder, if you receive only a general reply to some parts of your seventh letter. A particular answer to the several objections which it contains, would lead me into metaphysical disquisitions, which I wish to decline, because, in that subject I foresee, that we should want common principles, and a common language. The questions, which you propose in the second and the fourth sections of this letter, are not new, and have been answered: but if they were unanswerable, what would be the inference? The inference would only be, that the doctrine of the Trinity hath its difficulties; and is it possible, that any doctrine concerning the nature of the Deity, should be without its difficulties? When the infinite distance is considered between man and his Maker, it seems reasonable to presume, that there must be mysteries, far above the reach of the human understanding, both in the nature of God, and in the plan of his government; that the fullest discovery that could be made, of God and of his ways, to the human intellect, must be imperfect; because, however perfect in it-

self, it could be but imperfectly apprehended. No difficulties, therefore, short of a contradiction, can be allowed to constitute an objection, to a doctrine claiming divine original; on the contrary, it should rather seem, that to involve difficulties, must be one characteristic of a divine revelation; and its greatest difficulties, may reasonably be expected to lie in those parts, which immediately respect the nature of God, and the manner of his existence: if you would suppose the contrary, if you would insist, that a divine revelation, being intended for the general information of mankind, must be perspicuous and free from difficulty; I would ask, is Christianity clear of difficulties in any of the Unitarian schemes? hath the Arian hypothesis no difficulty, when it ascribes both the first formation, and the perpetual government of the universe, not to the Deity, but to an inferior being? can any power or wisdom, less than the Supreme, be a sufficient ground for the trust we are required to place in Providence? Make the wisdom and the power of our ruler what you please; still, upon the Arian principle, it is the wisdom and the power of a creature: where then will be the certainty, that the evil which we find in the world, hath not crept in through some imperfection in the original contrivance, or in the present management; since every intellect, below the first, may be liable to error, and any power, short of the supreme, may be inadequate to purposes of a certain magnitude? But if evil may have thus crept in, what assurance can we have, that it will ever be extirpated? In the Socinian scheme, is it no difficulty, that the capacity of a mere man should contain that wisdom, by which God made the universe? Whatever is meant by *the Word* in St. John's gospel, it is the same Word of which the evangelist says, that all things were made by it, and that it was itself made flesh: if this Word be the Divine attribute, Wisdom; then that attribute, in the degree which was equal to the formation of the universe, in this view of the Scripture doctrine, was conveyed entire into the mind of a mere man, the son of a Jewish carpenter—a much greater difficulty, in my apprehension, than any that is to be found in the Catholic faith.\*

\* In reply to this, Dr. Priestly says to me, in the thirteenth of his Second Letters, sec. 8. "Pray, Sir, what Socinian ever maintained, that the Divine attribute, Wisdom, in the degree which was equal to the formation of the universe, was conveyed entire into the mind of Jesus Christ?" I say, that St. John maintains it, if St. John was, what Dr. Priestly believes him to have been, a Socinian. It is maintained in the beginning of St. John's gospel, if the evangelist's words be expounded in the true sense by the Unitarians—the Word, which was with God from the beginning, according to St. John, was made flesh: if the Word, which was made flesh, was not the same Word which was in the beginning with God, by which all things were made, there is no meaning in the evangelist's words, literal or figurative. The Word's being made flesh, according to the Socinians, was only a communication of the Word to the mind of Christ: what was communicated to the mind of Christ? that Word which was from the beginning, which made the world; Dr. Priestly says, this is more than the Unitarians believe: "what we believe is—that a portion only, of the same wisdom which formed the universe, was communicated to Christ." It may be so. Far be it from me to tax Dr. Priestly, or his brethren, with a larger faith than they profess; but if they believe no more than Dr. Priestly in this passage acknowledges, they believe much less than St. John asserts, in the most reduced sense of his expressions.

2. In the third section of your seventh letter, you build an argument for the sole deity of the Father, upon an assumption that he is the sole object of worship. To this argument I have replied. I deny the assumption—I cite the example of St. Stephen, whose last act of worship was addressed to Christ: you allege, on the other side, the example of our Saviour, who himself prayed to the Father; the authority of Origen; and, I know not what, early and universal practice: I reply, that our Saviour, as a man, owed worship to the Father: I maintain, that neither the authority of Origen, nor any universal practice of a later age, can outweigh the example of St. Stephen, were it single; much less, supported as it is by other examples of equal weight: the worship addressed to Christ, by St. Stephen and the apostles, either proves the divinity of Christ, or it justifies the worship of the saints and martyrs in the Roman church; and they who live in countries, where the papal superstition is established, may, without scruple, invoke St. Michael, St. Raphael, St. Abel, St. Abraham, St. Stephen, St. Sebastian; and all the saints, angelic and human, Jewish and Christian, of the Roman calendar.

3. The text of St. Paul (Col. i. 15.) was produced by me, not as the most explicit assertion that may be found in Scripture, of our Lord's divinity: but as an explicit assertion, that he is at least something much more than man, and that the universe was made by him. If the dignity of his nature were mentioned only in this single passage, or were no where described by higher titles than those which the apostle uses here, "the *image* of the invisible God, and the *first-born* of every creature," divinity might seem more than is implied in them: but when we recollect the stronger expressions, which occur in other places; in particular, St. Paul's assertion, that he was originally in the form of God, of which he emptied himself to take the form of a servant, *i. e.* of a man; and when to all other proofs of the high dignity of his nature, we add St. John's explicit doctrine of his eternity and Godhead; it must be very evident, that it could not be the intention of St. Paul, in this passage, to sink the Son of God into the rank of a creature, or to separate him from the Divine nature. The force of St. Paul's description, in both its branches, lies rather in the adjectives, *invisible* and *first-born*, than in the substantives, *image* and *creature*: the first branch of the description, that "he is the image of the invisible God," points to a circumstance, upon which the early fathers dwell, as one of the principal personal distinctions; that it is in the person only of the Son, that the glory of the Godhead can be rendered visible—*For God*, in the person of the Father, *no man hath seen at any time.* (John i. 18. and vi. 46.) The Son, is therefore an image of the Invisible Deity; not as a likeness formed in a distinct substance, but as he, who, in every instance of an immediate intercourse between God and man, hath been the appearing person. The second branch of the description, holds out a distinction between birth and creation, which implies, that the Son's existence



is dependent on the Father's, in some other manner than that in which any creature's existence is dependent on its Maker's.

4. I allow, that "there is nothing that can be called an *account* of the divine nature of Christ, in the gospels of St. Matthew, St. Mark, or St. Luke:" But, every one of the gospels abounds with passages, in which it is so evidently implied, that no room is left to doubt, that the four evangelists, had but one opinion upon the subject: I cannot admit your position, that "each of the gospels, was intended to be a sufficient instruction in the fundamental principles of the doctrine of Christianity;" nothing seems to have been less the intention of any of the evangelists, than to compose a system of fundamental principles—instruction in fundamentals, in that age, was orally delivered; the general design of the evangelists, seems to have been nothing more than to deliver in writing, a simple, unembellished narrative of our Lord's principal miracles; to record the occurrences and actions of his life, which went immediately to the completion of the ancient prophecies, or to the execution of the scheme of man's redemption; and to register the most interesting maxims of religion and morality, which were contained in his discourses. The principles of the Christian religion, are to be collected, neither from a single gospel, nor from all the four gospels; nor from the four gospels, with the acts and the epistles; but from the whole code of revelation, consisting of the canonical books of the Old and New Testament: and for any article of faith, the authority of a single writer, where it is express and unequivocal, is sufficient. Had St. Paul related what he saw in the third heaven, I hope, Sir, you would have given him implicit credit, although the truth of the narrative, must have rested on his single testimony.

5. I cannot, however, grant, that the general tenor of Scripture, supposes not such a Trinity as I contend for. I contend, that your doctrine is what stands upon particular texts; while the Catholic faith, is supported by the general tenor of the sacred writings, and by the consent of those writings, in many parts, with an universal tradition of unexplored antiquity.

6. You ask me, "why the the doctrine of the Trinity, if it be a truth, was not taught as explicitly in the New Testament, as the doctrine of the Divine unity, both in Old and New?" and you say, "that many passages in Scripture, inculcate the doctrine of the divine unity, in the clearest and strongest manner:" be pleased, Sir, to produce one of the many: I know of no doctrine of the divine unity, taught either in the Old Testament or in the New, but the doctrine, that Jehovah, the God of Abraham, Isaac, and Jacob, the Creator of heaven and earth, is the one true God in opposition to the variety of imaginary gods worshipped by the heathen: concerning the metaphysical unity of the Divine nature, the Scriptures are silent; except that, by discovering a Trinity of persons, they teach clearly what the unity is not; namely, that it is not personal: if you imagine, that the absolute unity of the Di-

vine substance, is more easy to be explained than the Trinity; let me entreat you, Sir, to read the Parmenides: it is indeed in Plato's school, if any where, that a man's eyes are likely to be opened to his own ignorance. Read the Parmenides—you will then perhaps perceive, that that unity, which must be the foundation of all being, is itself, of all things, the most mysterious and incomprehensible. I must know more of it than I do, before I can pretend to perceive, what is so clear to you, that you think that I cannot deny it, "that the doctrine of the Trinity, looks like an infringement of the unity."

(To be continued.)

### DIALOGUE BETWEEN THE BIBLE AND THE SINNER.

B. Thus saith the Lord of Hosts, consider thy ways. Haggai i. 5. S. I am not so bad as some others. B. They that measure themselves among themselves are not wise. 2 Cor. x. 12. S. I hope I am not so bad as to go to Hell. B. The wicked shall be turned into Hell. Ps. ix. 17. S. But God is merciful. B. Let every man take heed, how he buildeth, for other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 10. S. Is there then no mercy out of Christ? B. There is none other name under Heaven given among men, whereby we must be saved. Acts. iv. 12. Jesus saith, I am the way, no man cometh unto the Father but by me. John xiv. 6. 1 Tim. ii. 5. S. I hope I do some good. B. There is none that doeth good; no, not one. Ps. iii. 12. S. Is every thing that I do wicked? B. Thou hast done evil as thou couldest. Jer. iii. 4. The ploughing of the wicked is sin. Prov. xxi. 24. Deut. xxi. 20. S. I am sure I have some good thoughts. B. God is not in all his thoughts. Ps. x. 4. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was *only evil continually*. Gen. vi. 5. Out of the heart proceed evil thoughts, murders, &c. Mark vii. 21. Prov. xxiv. 9. S. If my heart be so wicked, what shall I do? B. Make you a new heart. Ezk. xviii 31. S. I can't. B. Give me thine heart. Prov. xxiii. 26. They first gave their *ownelves* to the Lord, then of their substance. 2 Cor. viii. 5. S. I try to be honest and pay my debts. B. Christ is become of no effect unto you, whosoever of you is justified by the law. Gal. v. 3, 4. S. What is the law? B. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Matt. xxii. 37. S. Surely I have kept the law in some measure. B. Whosoever shall keep the whole law, and yet offend in *one point* is *guilty of all*. James ii. 10. S. But did not Christ do away the moral law? B. Think not that I am come to destroy the law—I am not come to destroy, but to fulfil. Matt. v. 17. Cursed is every one that *contineth* not in *all things* written in the book of the LAW to do them. Gal. iii. 10. S. How then shall I be delivered from the curse of

the law? *B.* Christ hath redeemed us from the curse of the law. Gal. iii. 13. *S.* Will all then be saved? *B.* He that believeth shall be saved, and he that believeth not shall be *damned*. Mark xvi. 16. *S.* I do believe. *B.* The Devils also believe and tremble. James ii 19. *S.* How then shall I go to work? *B.* This is the work of God that ye *believe* on HIM whom he hath sent. John vi. 29. *S.* What is it to believe? *B.* With the *heart* man believeth unto righteousness. Rom. x. 10. *S.* I have been trying to do my best. *B.* Without faith it is impossible to please Him. Heb. xi. 6. *S.* I have been praying and reading my Bible, &c. *B.* He that turneth away his ear from *hearing the law*, even his PRAYER shall be *abomination*. Prov. xxviii 9. *S.* Ought I not to pray? *B.* Men ought always to pray. Luke xviii 1. I will therefore that men *pray every where*, lifting up *holy hands without wrath and doubting*. 1 Tim. ii 8. *S.* But will not God hear me if I pray the best I can, though I have not a new heart, and do not believe? *B.* Whatsoever is not of *Faith* is *Sin*. Rom. xiv. 24. If I regard *iniquity in my heart*, the Lord *will not hear me*. Ps. lxvi. 18. *S.* What must I do to be saved? *B.* BELIEVE on the LORD JESUS CHRIST, and thou *shalt be saved*. Acts xvi. 31. *S.* Is Christ able to save me? *B.* He is able to save them to the uttermost that *come unto God by him*. Heb. vii. 25. *S.* But I am so unworthy, I am afraid he will not accept of me. *B.* Him that *cometh unto me*, I *will in no wise cast out*. John vi. 37. *S.* Why then am I not saved? *B.* Ye *will not come to me* that ye might have life. John v. 40. *S.* I think I am willing! I can't believe that I am unwilling to come to Christ. *B.* He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to US ETERNAL LIFE, and this LIFE is in his SON. 1 John v. 10, 11. *S.* I will believe, but I can't now. *B.* God *now* commandeth all men every where to repent. Acts xvii. 30. *S.* I must wait God's time. *B.* The *Holy Ghost* saith, *To-Day* if ye will hear his voice harden not your hearts. Heb. iii. 7. Behold *now is the accepted time*, behold *now is the day of salvation*. 2 Cor. vi. 2. *Come*, for all things are *now* ready. Luke xiv. 17. *S.* How can I come now? *B.* Who-soever *will*, let him take the water of life *freely*. Rev. xxii 17. *S.* If I am spared I will try soon; perhaps to-morrow. *B.* Thou fool, this night thy soul shall be required of thee. Luke xii. 20. Ye know not what shall be on the morrow, for what is your life, it is even a vapour. James iv. 14. *S.* What would you have me do? *B.* Be *reconciled* to God. 2 Cor. v. 20. *S.* But do I hate him? *B.* The carnal mind is *enmity* against God. Rom. viii. 4. Now they have both seen and *hated* both me and my Father. John xv. 24. *S.* I never thought I hated God. *B.* The heart is *deceitful above all things*. Jer. xvii. 9. He that trusteth in his own heart is a fool. Prov. xxviii. 26. *S.* Well what must I do? *B.* Repent and believe the Gospel. Mark i. 15. *S.* I can't. *B.* Except ye *repent ye shall perish*. Luke xiii. 3. He that believeth shall be *saved*, and he that believeth not shall be *damned*. Mark xvi. 16. *S.* Well, what

can I do more, I have done all I can? *B.* Ye shall find *me*, when ye shall search for me *with all your heart*. Jer. xxix. 13. Let him take hold of my *strength*, that he may make peace with me; and he shall make peace with me. Isa. xxvii. 5. *S.* But may I be saved now? *B.* If thou shalt confess with thy mouth, the LORD JESUS, and shalt *believe in thine heart*, thou shalt be saved. Rom. x. 19. *S.* I do believe with all my heart. *B.* Go thy way; and as thou hast believed, so be it done unto thee. Matt. viii. 13. Return to thine own house, and shew how *great things* God hath done unto thee. Luke viii. 39. Not unto us, O Lord, not unto us, but unto THY NAME give GLORY, for thy MERCY, and for thy TRUTH'S SAKE. Ps. cxv. 1.

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### FEMALE PIETY.

One of the most delightful features of the benevolent efforts of the present age, is the active co-operation of the female sex. It has ever been the province of woman to cheer and humanize man; to solace his woes, and to refine and grace his enjoyments. She has been his earliest and most constant friend, sustaining him in adversity, and embellishing his prosperous fortunes. But it is to Christianity alone that she is indebted for the elevation on which she now stands. She exerts all her powerful influence, under the higher advantage of being regarded as entitled to share in the same intellectual pleasures, and as equally interested in that life and immortality, which are brought to life in the Gospel.

Until within a few years, females confined their efforts in aid of religion, to the circle of their own families and neighbourhoods.—Here, indeed, they moved as burning and cheering lights. But recently they have entered a wider field, and given to their efforts a far more extended scope. We find them forming associations in aid of Missionary efforts, for the diffusion of Bibles and tracts, for the support of schools, and, in fine, for the instruction of ignorance, and the alleviation of wo, wherever they may be found.—Scarcely a town in our country is without some of these combinations. To estimate the amount of benefit resulting from these exertions, not only in their direct, but in their reflected influence, we must wait for the disclosures of the last day.

There is something peculiarly gratifying in this state of things. It bodes well to the cause of truth and benevolence, that the fine affections, and the quiet, yet enduring energy of females are actively enlisted in its service.—By assuming the province so eminently appropriate to their habits and characters, of visiting the distressed, clothing the naked, instructing the ignorant, cherishing the hapless orphan, and causing the widow's heart to sing for joy, they become the most successful allies of their brethren, and the best almoners of their bounty; while they leave them at liberty to concert



mightier projects, and taking the wings of the morning, to fly with the everlasting Gospel to the uttermost parts of the earth. Their aid, too, in replenishing the Missionary treasury, is highly important. It will be found, on examination, that a large proportion of the contributions to Bible, Missionary, and Education Societies, is supplied by females.

It is highly necessary to the success of any project, that it be pursued with undiminished ardour, and with a spirit prepared to meet and triumph over every obstacle. These requisites are found in the female character. While it possesses a sensitive delicacy, which inclines it to shrink from rough collision with the jarring elements of the world, it is endued with an unconquerable spirit, which difficult occasions call into exercise. The moment in which man desponds, is the very juncture which summons up the slumbering energies of a woman's soul. Her piety, too, is generally of a brighter character. The temple of her heart is kept more pure from worldly idolatries. It savours little of enthusiasm, to say with a departed ornament of our country, "I believe that if Christianity should be forced to flee from the mansions of the great, the academies of philosophers, the halls of legislatures, and the throng of busy men, she would find her last and purest retreat with woman at the fire side. Her last audience would be the children gathered round the knees of a mother; her last altar would be the female heart; her last sacrifice, the secret prayer, escaping in silence from her lips, and heard only at the throne of God."

But we must not pursue this attractive theme. The Christian cannot but rejoice, that she whose tenderness guards the cradle;—whose charms and virtues cheer and illuminate every path of life; and whose affectionate kindness smooths the pillow of disease and death, adds to her other beneficent offices that of minister of mercy and salvation; and that,

"As the bird each fond endearment tries,  
To tempt her new fledged offspring to the skies,  
She tries each art, reproves each dull delay,  
Allures to brighter worlds, and leads the way."

[*Col. Star.*]

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### PRACTICAL METHODISM.

*Related at a Meeting of the New-York Marine Bible Society.*

On board the flag-ship of a celebrated commander, a complaint was made by the captain against a number of the crew, if I recollect right, nearly two hundred, for disturbing the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for a hearing. The accusation was, that these men were Methodists, and that when the watch was below, they were in the constant habit of reading the Bible to each other aloud; of frequent joining in social prayer, and singing of psalms and

hymns. After the statement had been made and proven, the admiral asked, 'What is the general conduct of these men on deck—orderly or disobedient, cleanly or the contrary?' 'Always orderly, obedient, and cleanly,' was the reply. 'When the watch is called, do they linger, or are they ready?' 'Always ready at the first call.' 'You have seen these men in battle, sir; do they stand to their guns, or shrink?' 'They are the most intrepid men in the ship, my lord, and will die at their post.' 'Let them alone then,' was the decisive answer of this magnanimous commander; 'if Methodists are such men, I wish that all my crew were Methodists.'

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### ANECDOTE.

A clergyman, during a journey, recently preached at a pleasant village in South Carolina, from Acts xvii. 11. In the course of this sermon, he took occasion to speak of the noble efforts of Bible Societies to multiply copies of the Holy Scriptures, and to circulate them among the destitute at home and abroad. On Monday morning, when he was about to renew his journey, the lady at whose house he had taken lodgings, put into his hand a small paper, evidently containing money, and remarked, it "was from a lady in the Academy." He did not open the paper until he had travelled several miles, but on examination it was found to contain a dollar, with this modest suggestion, "perhaps this may procure a Bible for some poor person." It cannot be easily imagined how much pleasure this little incident afforded him as he pursued his lonely way. At night he reached another village, where he was enabled, by this unexpected Christian charity, to procure a Bible of very excellent print. Fourteen miles from this place, in a very thinly settled part of the country, he found a poor widow whose Bible (a large one) had been sold at the death of her husband, with other property, to raise money to discharge the debts of the family. Since then, she had had no Bible. The writer has distributed Bibles in the populous city, and in far distant settlements, but never has he, so far as he recollects, witnessed, on a similar occasion, so strong expressions of gratitude, nor has he been so deeply impressed with the belief, that the hand of the Lord was operating to supply one of his poor, afflicted children, with the bread of life.—*So. Intelligencer.*

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FROM THE THEOLOGICAL REPERTORY.

### REMARKS ON THE PRESENT STATE OF IRELAND.

While there are such dreadful accounts of the moral condition of some parts of Ireland, we are happy to present our readers with the following encouraging account of the improvement in many

parts, and especially those the most favoured by the Hibernian School Society, and the distribution of the Scriptures. Mr. Steven, from whose "Remarks on the present State of Ireland" it is taken, spent nearly the whole Summer and Autumn of 1821 in collecting information concerning the moral and social condition of the peasantry of Ireland. In this service he visited nearly four-fifths of the counties of that island. He thus writes:—

"Notwithstanding all these difficulties in the way, the advocates of Bible education in Ireland are greatly on the increase; and the benefits attending it are every day becoming more apparent. Those districts which, for ages, presented nothing to the eye but a dreary moral waste, are now beginning to "blossom as the rose." Every individual victory which truth gains over error, and knowledge over ignorance, is a triumph in favour of Ireland. It is true, in the present state of that country, this process serves to render more visible the surrounding darkness; still, however, it is that morning star which is infallibly ushering in, we hope, the dawn of a bright and glorious day. The march of truth is often slow, but it is certain as the morning light, which shines brighter and brighter to the perfect day.

Already those countries which have enjoyed the benefit of schools wherein the Scriptures are read, are reaping the greatest advantages in the moral elevation of the people. They have been, in a great measure, free from those violent excesses which have been so frequent in other districts. I have been delighted greatly, while travelling in Connaught, on reflecting that there, where, previously to the establishment of the London Hibernian Society's Schools, you could not, in districts of thirty or forty miles extent, have found a single copy of the Scriptures—now they abound.

Amidst the gloom which hangs over the civil and political state of Ireland, it is cheering to see her moral and religious condition improving. I trust, the decree has gone forth from the throne of Jehovah, in reference to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

A glorious light has risen in the National Church of Ireland. The number of her faithful laborious clergy is daily increasing—men of God, who are 'instant in season and out of season,' 'watching for souls, as they that must give account.'

It is truly encouraging to see how lively an interest is taken throughout Ireland, in favour of Bible and Missionary Societies.—The large sums collected for them—the number of their auxiliaries and associations—and their crowded annual meetings, evince a growing attention to these very important institutions. In all this we recognize, on the part of enlightened Irishmen, the sure pledges of an increasing attention to the wants of their own country.

Another very encouraging symptom, in reference to Ireland, is the progress of religion among the higher classes. How delightful, when visiting in the families of rank, to see them not ashamed to acknowledge God, morning and evening, in his worship; the fam-

ily servants, and not unfrequently the neighbours, uniting in the solemn services of reading the Scriptures, prayer, and praise!—How encouraging to reflect, that, in those mansions where formerly the noisy, boisterous song of intemperance was heard, now the song of praise in divine worship succeeds! and where the dangers and pleasures of the chase were recounted over flowing bowls, *there* the triumphs of Immanuel, and the achievements of his gospel, are now recorded with unspeakable delight!"

### MISSIONARY INTELLIGENCE.

Two thoughts impress themselves very deeply upon the mind upon reading the following intelligence from the Sandwich Islands. First; the missionaries are destitute of bread corn. Nothing is so indispensable for comfortable living as bread of some kind. It ought not to be forgotten that these missionaries are from Boston and its neighbourhood, and have been accustomed to live well. It is hard to say which to be the most amazed at; the devotion of these missionaries, or the malevolence of infidelity which delights to brand those good people with having secular views. I know the knowledge of the fact will not fail to excite a deep interest in the minds of the pious, when connected with those numerous other privations submitted to by the missionaries. A second thought, which the following intelligence impresses upon the mind is, that the observance of the Sabbath day is gradually coming into use among those natives. The observance of the Sabbath more than any other simple rite, has contributed to the growth of religion in our world. The Sabbath violated, in a christian country, every thing goes wrong.

FROM THE MISSIONARY HERALD.

### MISSION AT THE SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

#### *Landing of articles for the Mission.*

Jan. 8, 1821. While we are labouring to impart to others the bread of life, we have the promise, "verily thou shalt be fed." To-day we received, from the ship *Tartar*, a variety of important articles for our comfort, sent by the Prudential Committee. All the articles mentioned in the bill of lading, and others mentioned by the Treasurer, excepting the house frame and lumber, have been delivered in a good condition, by Capt. Turner, gratis, to whom, with the owners, Messrs. Bryant and Sturgis, we owe our warmest thanks. All the articles sent, are truly acceptable, and we are particularly thankful to the Board for remembering us as to bread-corn. We have had but little flour, and some of the family felt the need of the bread to which they had been accustomed, and for which they could find no substitute; though others in the family are satisfied with the taro as a substitute, generally. Sea-biscuit, put up in rum casks, would come safely, and be very acceptable to some of the family. At present no waving cornfields or wheat-



fields, promise to fill the garner of the husbandman, and it must be long before a comfortable supply of bread can be produced here. Teams are to be procured, and trained to the plough; the uncultivated lands are to be inclosed, which, without teams, or carriages, or roads, seems like a herculean labour; and then, seed is yet to be procured from foreign countries. No satisfactory experiment in the production of wheat or rye in these islands has come to our knowledge; and, though we have seen a variety of specimens of Indian corn, we have seen none which equals its perfection in the United States. We have planted about a quarter of an acre of corn for experiment. It came up well, but a worm, similar to that which sometimes cuts off the young blades of corn in America, has destroyed about half of it; and a smaller worm is now feeding upon the larger leaves of the remainder. Our garden vegetables share a similar fate. Tara, potatoes, sugar-canes and banannas, seem to be little injured by any insect or reptile.

10. Yesterday and to-day, Capt. Turner landed the frame and boards of our house, sent from Boston; for the freight of which, the owners make no account, while they generously confer on us a most important temporal favour.

*Judicious conduct of the Children.*

13. One of our pupils is allowed to attend the school half the day, on condition she will dance the other half. This is said to be the express order of Boka. Others of the school have been applied to to-day, as it is said, by order of the chief, to join the *hoodah-hoodah*. They are much distressed about it, as they prefer the *pa-la-pa-la*, (school,) and will not, without more express orders from the chief, be persuaded to leave the school.

14. *Sabbath*. To-day several of the larger pupils were directly called upon to join the dance. They replied, *No, oka lah laboo*, (It is the Sabbath day.) "To-morrow we will come." To this the governor's wife replied, *miti*. Such is our peculiar situation, that we have hardly thought it prudent to advise our pupils on this very delicate subject, as it very obvious, that some of the enemies of our religion are seeking an occasion against the mission, and would be glad to say that we were interfering with the affairs of the chiefs, and opposing the orders or the honours of the government. We are much pleased, however, with what we consider the judicious and decided stand, which six of our adult female pupils have taken of their own accord. They refuse to dance on the Sabbath, because Jehovah has commanded, "Remember the Sabbath day to keep it holy." They refuse to give up the school; but as they could not attend the school, to the entire exclusion of the dance, without subjecting themselves to censure or reproach, they have resolved and agreed to attend the school every day, and the dance every morning and evening, when called to it, except on the Sabbath.

*Extract of a letter from John Honooree to Mr. Bingham.*

"On Sunday morning, the king and queen came into meeting, with his few people. Then Mr. Whitney read about Jesus Christ on the cross, and the ten commandments, and I explain them in our tongue, and make prayer, and after that, I sit down. I ask the king, 'How you like the meeting?' He say then, 'I like the meeting very well, Sir.' Mr. Whitney then ask him, 'You understand what John tell you about?' 'Yes, Sir.' Then he say, 'I not understand what you say before, but little; now I hope I do understand more—more by and by.' I, John, told the king, 'Your peoples have hoodah-hoodah, on this day.' King say, 'Yes.' Then I ask him, 'Can you wait (defer) hoodah-hoodah on this day? Your peoples may say, hoodah-hoodah on Monday;—this day it is holy! And king say, 'We may stop hoodah-hoodah on another Sabbath day.'"

We are informed, by the Captain of the Atooi schooner, that Tamoree has prohibited not only the national dance, but all kinds of play and unnecessary labour on the Sabbath. He also expresses a desire to correct some of their former loose notions of marriage.

*Visit to the King.*

*Feb. 6.* To-day several of the brethren and sisters walked to the village to visit the king, two of his wives, chiefs, honourable women, &c. taking the two babes to bespeak favour, and were very kindly received, though the king was asleep. Mr. Bingham spoke to the governor in his own tongue, without an interpreter, respecting the character of Pomare and his people,—the benefits of learning and of the Gospel,—the desire of Tamoree to know what the Bible contains,—of his prohibiting unnecessary labour, and the national dance on the Sabbath, because God has said, "Remember the Sabbath day to keep it holy." He appeared to be interested in all, and pronounced it "miti."

7. We were much pleased, to-day, with an intelligent youth, a native of Atooi, lately returned from Boston, who speaks English tolerably well. He seemed to be much elated by what he had seen in America, and expressed an earnest desire, that this people may be like the people of that land, and was much gratified, on his return, to find missionaries here, who had left so good a land, to do this people good. Respecting his interview with Reho-reho, he says, "The young king say to me, as soon as he see me, 'Will America send out frigates to take this island?' I say, 'No; America no want your island,—rich enough,—no come here for that. If they want it, they could take it in half a day.' Me tell him, 'Good men do good in Otaheite. They like American people, and people in England. England no take this island. They own that like before. Bad men tell you stories; bad men every where. Me see some bad men in America—some good.'"

How vastly important it is, that every pagan, who visits our na-

tive shores, should be forcibly impressed with the superior goodness and wisdom of civilized and evangelized men! Personal kindness, instead of pernicious example, shown to a heathen, that visits a civilized nation, and returns to his native country, will furnish a simple, but convincing argument, in favour of missions; and afford incalculable aid to the far distant and laborious missionary. We already recognize, in this young heathen stranger, a friend and helper, and we tender our cordial thanks to the gentlemen in Boston, who showed him kindness, and took him to the house of God.

11. *Sabbath.* Mr. Bingham preached from the declaration of Christ to Thomas, "I am the way, the truth and the life." In the Sabbath School, this afternoon, Mr. Loomis put the question to a female, Poell-nooe, "Where is God?" She readily replied, "Eloko Kalana," (in heaven.) He repeated the question to Isaac Lewis, who, after a little hesitation, replied, "Every where." He put the same question to Hannah Holmes. She replied, "God is here."

[Rikarika, the wife of Krimakoo, having deceased on the 4th of March, permission was obtained, from the chief minister of the king, to preach a sermon on the occasion of her death.]

*March 11. Sabbath.* At 10 o'clock, A. M. a considerable congregation were collected in front of the house where Rikarika died, composed of masters and officers of vessels in port, foreign residents and natives; Kikeaanah, Krimakoo, and a native of Tamahamaha connected with the deceased, listened to a funeral sermon, and other appropriate exercises. The sermon was preceded by the anthem, "By the rivers of Babylon we sat down and wept," &c. Mr. Bingham preached from Gen. iii. 19.; giving a brief view of the creation, fall, death, and redemption of man. Mr. Marin was the interpreter. Krimakoo gave an attentive ear to the first intelligible gospel sermon, which he ever heard.

#### *Examination of the School.*

14. Quarterly examination of our school. A respectable number of gentlemen attended, and were highly gratified with the specimens exhibited of important attainments, and with the decorum of the school, which now consists of 30 scholars. The two young men, favourites of the king, under the care of Mr. Thurston, spelled with facility and accuracy, in Webster's 36th table; read intelligibly a paragraph in the New Testament, and exhibited in their copy books very good specimens of plain penmanship. Three youths, G. Holmes, I. Lewis, and Wm. Hainbottle, read the decalogue, and received each a Bible, as a premium. Two of the pupils were able to answer in English correctly and understandingly all the questions in Watts's first catechism. One of the boys of Krimakoo, Isaac Nick, a native of the North-West Coast, besides exhibiting, in common with others, desirable improvement in spelling, &c. gratified the company by some drawings of ships, in which, the gentlemen said, he discovered the taste of his countrymen. He is a promising youth, though not superior to many in

the school. The whole examination occupied an hour and a half, to which succeeded a short address and prayer. Pleased with the smiles of Providence on our feeble efforts thus far, we dismissed our precious school for a week.

We had invited and expected the king to attend, but he did not favour us with his company. His brother, the young prince, with some others under the instruction of Thomas Hopoo at Mowee, and about 30 pupils at Atooi, together with those, who have left our family and school, and those, who remain, make, in the whole, about 80 pupils, who have been under the instruction of the mission, the last quarter; and many of them are, we think, exerting a salutary influence in favour of the mission and of Christianity; and may be, with respect to the nation, a little leaven, which shall leaven the whole lump.

15. To-day a royal procession passed our doors from the village of Hanaroora to the new houses lately erected for the king at Witeete, about a mile eastward of us. Two wives of the king rode in a pleasure waggon, lately purchased of Capt. L. and drawn by the natives. The king marched on foot, followed by a guard of about 200 armed men, and by many unarmed men, women and children. As he passed, he came to our enclosure, shook hands with the brethren, and asked for our handcart for himself to ride in; but unfortunately it had been lent to some of the traders. One of his attendants pointed out to him the house in which Dr. Williams and his patient were lodged, and said to him, "that is the house where the man, who had his arm cut off, was cured." Since that event, we have heard little said about our hostility to England, and we think our attention to an unfortunate British seaman was blessed, as the means of softening prejudices, and silencing unreasonable conjectures and suspicions respecting our design.

*Friendly attentions of the King.*

May 4. The king called on us this morning, examined our new house, the cellar, &c. and said it was all "miti." Being asked if he should like to have a framed house built for himself, he replied in the affirmative, but intimated that he might, perhaps, have trouble about the pay.

He was much pleased with the proficiency of the two young friends, whom he patronizes in the school, particularly with the hand-writing of James Kahoahoo, and lamented, in strong terms, that he had not himself continued his studies. He said he was ashamed to begin again. As he left us, he took occasion, from the appearance of rain, to say, "You must not pray for rain now, as I am going to have a grand hoodah-hoodah." Thomas Hopoo told him, Jehovah would send rain when it was best.

6. *Sabbath.* A full meeting. Mr. Thurston preached from 2 Cor. v. 17. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." It is pleasant to see so many disposed to attend our meet-



ings on this holy day. We hope the word preached will become a savour of life unto life unto some. Our Sabbath-school is weekly becoming more interesting. Some portion of Scripture is usually read and interpreted, after which, they recite in concert, their lessons, composed mostly of passages of Scripture translated into their own tongue. The school closes with prayer, either in English, or Owhyhee. A number of gentlemen, officers of vessels, were present, and were highly gratified.

[On the 7th, a little orphan babe, sick and friendless, was taken into the family of Mr. and Mrs. Loomis. The babe excited much interest among the missionaries, as will soon be perceived.—The following passage from the journal reminds us of the prophet's strong language to Zion, when she said, "The Lord hath forsaken me, and my Lord hath forgotten me;"—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." Isa. xlix. 14, 15.]

In this land, there are many infants, that are left with as little care as was this child: nay, mothers sometimes destroy their little ones, to save the trouble of taking care of them. Formerly, when sharks were worshipped by a particular class of the natives, infants were often sacrificed, by throwing them into the sea, to be devoured by the monsters.

12. Thomas Hopoo made an interesting visit to the king and several chiefs, and conversed with them respecting the laws of the great Jehovah. Whenever we converse with these people respecting the Christian religion, it is very rarely the case that any objection is made to it. Many are willing to hear about the Christian's God.

#### *The little Orphan Child.*

27. This morning, we called in Dr. Holman to visit the orphan child. It is very weak, and we have little hope of its recovery. The doctor supposes it to have the dropsy in the head.

Mrs. Thurston takes charge of the scholars, who have been under the care of Mrs. Bingham, in number 15; six of them have finished reading the Gospel of Matthew, which has been daily expounded to them, with great care, for several months past, while they have listened with pleasing attention. They make a very interesting school. One class reads twice a day in the New Testament, which is explained, as usual, at the time of reading. About half the scholars at the station still remain under the care of Mr. Loomis.

28. Dr. Holman called again to visit the sick babe. It is evidently sinking.—This has been the warmest day we have yet had at the islands, the mercury rising, in the shade, to 86°.

29. Last night, between 10 and 11 o'clock, the little distressed orphan child died. The funeral has been attended this afternoon. We endeavoured to make it an instructive lesson to us all, espe-

cially to the children of the family and school. After the prayer and address, the following hymn, composed for the occasion, was sung.

*Lines occasioned by the death of the Orphan Child.*

How great the condescending love  
Of Him, who rules the skies;  
When, on his mission from above,  
He hushed the Orphan's sighs.

His holy arm would oft caress  
The feeblest infant race;  
Oft deign'd his holy lips to bless,  
When faith implor'd the grace.

While friendless infancy complains,  
Compassion fills his eyes;  
Still on a throne of love he reigns,  
Still hears the Orphan's cries.

He sends his messengers of peace;  
Where man in darkness lies,  
'To heal and guide his sinking race,  
And hush the Orphan's sighs.

Sweet Charity obeys his voice,—  
Swift to the sufferer flies,—  
Too late she heard its plaintive notes,  
Death hush'd the Orphan's sighs.

Most of the mission family, with the children of the school, followed in procession to the grave. We told the children, that we should leave it there till the morning of the resurrection, when all the dead would hear the voice of the Son of God, and come forth, some to life eternal, and some to shame and everlasting contempt. We exhorted them to prepare for death and the day of judgment, when all would be acquitted or condemned according to their characters. Those who were good, would be happy, and those who were bad, would be miserable for ever.

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PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF MR. PARSONS, FROM THE TIME  
WHEN HE LEFT JERUSALEM.

June 2. Arrived at Samos, and was invited to take a room in the house of the English Consul, Mr. Spathi. This invitation I most cheerfully complied with, as it might afford a quiet retirement for study.

*Important Reflections.*

A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number, read to them the holy Scriptures, conversed with them upon the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct. During the whole passage, I perceived not the smile of contempt towards the Word of God. Generally there was a pleasing attention. The effect of reading the Scriptures upon several of the pilgrims was very apparent, and very salutary. They understood what they read, and repeated to me the substance, with great correctness. These impressions may soon be effaced, and they may, by the blessing of God, result in a saving conversion to the truth. Of this I am sure, that wherever they wander as pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.

The reading of the Scriptures is, perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the Passover, is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally assembled in one place; and the information they receive will be communicated to thousands of souls. This station I view as one of the most important that can be selected, and one, which cannot be relinquished without great criminality on the part of the Christian community.

*Various Notices.*

4. An interesting young man called upon me at my room, and an hour passed in conversation upon the nature of the new-birth, as distinct from baptism, morality, or external sanctity.

7. Visited the French Consul, and dined with him. He spoke decidedly in favour of the efforts, which are making to distribute the holy Scriptures in the common Greek. Few, he remarked, understood the Testament in the ancient language. This remark is made by every intelligent Greek, and still the church service, the prayers, the singing, the reading of the Testament, are in the ancient language. Thousands attend service for years, and remain almost as ignorant of the Bible as the heathen.

9. Visited the Greek bishop of Samos. He was too much engaged in public business to devote much time to conversation. The day was devoted to a review of the troops stationed for the defence of the island. After the soldiers were arranged, the bishop and priests read prayers for more than an hour. Returned to the house of the Consul, and found a young man waiting for me. He made inquiries with regard to the Lancasterian system of education.

13. A respectable gentleman, directly from Rhodes, informed us, that sixty pilgrims had been beheaded at the port of Rhodes. Very probably, among them were some, to whom I have read the holy Scriptures, and who are, in this awful manner, called to give an account.

25. A Greek priest of some distinction gave me the following statement, with regard to all the churches and monasteries of Samos. Monasteries on the island, 15,—monks, 100,—churches, 300,—priests, 150,—villages, 38,—in Vati, the principal village, are 1000 houses, and 8 churches.

*Reflections on the two past years.*

Nov. 3. Two years to-day, since we sailed from Boston.—Two years of repeated afflictions; and yet, in view of what has been done for us, we are constrained to say, two years of loving kindness and of tender mercy. If we have not realized all that could be wished, we have received greater encouragement than we feared. The exertions, which have been made in the distribution of tracts and of Testaments, we trust, will not be in vain. The opportunities which have been given us for serious conversation upon the essential doctrines of the Gospel with many immortal beings, demand our gratitude and unceasing praise. We rejoice in view of the past, and we trust, through the prayers of many, that we shall see greater things than these.

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## MISSION AT BOMBAY.

### EXTRACTS FROM THE JOURNAL OF MR. HALL.

March 17, 1821. The return of the Hoolé, an annual holy-day, and one of the greatest abominations among the Hindoos, is now filling every street, day and night, with the confused din of music, and shouts of the most degrading revelry. Business has been, for several days, almost entirely suspended. It is with difficulty that our schools are continued.

I have addressed people in various parts of the town to-day. In one place the number was considerable.

### *Interview with Mahomedans.*

13. *Sabbath.* Meetings to-day as usual; and this evening I have held a second conference with a company of respectable Mahomedans. Some time ago, I distributed among them several copies of Matthew's Gospel, which they have read. The other day, as I was passing that way, they invited me in, for the purpose of conversing on religious subjects. They brought forward the Gospel, and a book of their own, which they said contained all the prophets. They began with our Saviour's conception, and, as Matthew's account of it did not agree with their own, they wished me to re-



concile the two. I told them I should not undertake to reconcile the Christian Scriptures with the Coran; that if the Bible was true, the Coran was false; and if the Coran was true, the Bible was false; both could not be true. I desired them to search out the true one. "Do you think, then," said they, "that the Coran is false?" "Certainly," I replied. "What are your reasons for thinking so?" I told them,

1. That Mahommed was a mere man, and wrought no miracles to prove that he was sent of God; and, therefore, there was no reason for believing that he was a true prophet.

2. He and his followers propagated his religion, not by persuasion, but by warfare, and that too, on the principles of covetousness, lust, ambition, and revenge; which were in accordance with all the depraved passions of man; and in direct hostility to all the precepts of the pure religion of Christ, which is holy as God is holy, and requires all men to be holy and harmless as its divine Author.

To this they listened with unexpected calmness and patience. But as I concluded, their chief speaker replied, that it was not altogether by warfare that Mahommed propagated his religion, but that he wrought many miracles. At one time he called on the people to embrace the faith; but they required a sign that he was sent from God,—and, at his word, the moon was rent in twain before their eyes.

I objected, and told them that he disclaimed all powers of working miracles, and that the Coran recorded no miracles of his. I desired them to inquire of their most learned men, and learn whether I had not stated the truth. They engaged to consider the matter, and wished me to call again, which I engaged to do. The general spirit, with which the conference was conducted, was very pleasing.

*Addressed a company of Hindoos.*

19. Addressed a company of Hindoos, who were assembled for the worship of one of their idol gods. I exhorted them to repent and turn to the worship of the true God. They listened silently, and, as I thought, showed some symptoms of shame and compunction. Surely, when these captives are set free from the adamantine chains, which now so firmly hold them in servitude to satan, the triumph will be peculiarly glorious to our King and Saviour.—To-day I have been employed in writing an address to the Mussulmauns, in Hindostanee. The scope of it is, "Christ contrasted with Mahommed."

*Second Interview with the Mahommedans.*

20. Called, as I promised, at the place where I had a conference with a company of Mussulmauns. They still maintained, that Mahommed wrought miracles. I pointed out to them several chapters in the Coran, where he disclaims all power of working

miracles. I desired them to examine farther, and inquire after the truth. I lent them a manuscript copy of the tract entitled, "The Heavenly Way," which I have translated into Hindostanee. To the tract was also appended a form of prayer in Hindostanee. They promised to read it.

Some days ago I received a letter from the Jewish schoolmaster at Pane, a town on the continent containing about 18,000 inhabitants, mostly Hindoos. He had collected 36 boys in his school, and expected more after the holy-days. He wished me to send him some books for distribution, as frequent inquiry was made for them. I sent him a large number, and wrote him a letter, exhorting him to attend himself to the great salvation; to give books to all who desired them, provided they could read; and to disperse them, as he had opportunity, in the neighbouring towns; and told him, that when his present supply was exhausted, he should be furnished with more.

21. In the afternoon, went among the people as usual, and addressed the word of life to several companies of people in different places. In one place, more than a hundred were present, and there I had to encounter the contradiction of sinners against our dear Redeemer.

#### *Lapsed Catholics.*

22. I addressed two companies of the lapsed Catholics. In the largest company there were more than twenty of these people. They are fast learning to use the Hindoo sophistry in defence of their idolatry. I called on one very aged Roman Catholic, with whom I have several times conversed. When, among other things, I urged on him the duty of abstaining from all labour on the Sabbath, he objected, and said, in the manner of the Hindoos, "How then shall our bellies be filled?" O, that light may soon spring up in the midst of this darkness!

25. Three men came to unite with our family at our morning service. Eleven natives, men and boys, attended the Mahratta service. I afterwards took my usual circuit in town, and fell in with large numbers of people, whom I addressed.

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### MISSION AMONG THE CHOCTAWS.

#### EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

Feb. 1. 1822. Mr. and Mrs. Wisner have taken a little fatherless Choctaw girl to bring up and educate as their own. She is three or four years old, an active and interesting child. Her father was a Choctaw; her mother is a poor widow. She had for some time been employed in our family.

23. Received a letter from our kind friend Mr. S. of Marietta, dated 22d of January, informing us that the boat with our supplies

was in a state of forwardness, and would leave there shortly. We also learnt with gratitude, from the same letter, that a Mr. and Mrs. Remington passed that place, about the first of January, on their way to Mayhew, as assistant missionaries. In the evening, Mr. Dyer arrived from Elliot. He came partly on business, but more especially for the benefit of his health, which, for some time past, has been feeble. He is the bearer of good tidings. A spirit of grace and supplication still rests upon the dear brethren and sisters of that family.

*Arrival of Mr. and Mrs. Remington.*

March 6. Just at night, had the privilege of welcoming Mr. and Mrs. Remington to our dwellings. They left Buffalo the 29th of November. After singing a hymn, we raised our hearts in thanksgiving to that God, by whose gracious providence our dear brother and sister have been preserved, during their long and fatiguing journey.\*

*A School desired at the Six Towns.*

The chief men and warriors from the Six Towns, who attended the distributing of the annuities, were desirous that a school should be commenced in their district, as soon as practicable. After conferring with them, as to the most suitable situations for the school, they said they were willing it should be located where we thought best; for if it were left to them, they should not be agreed. It was determined that preparations for this school should be made the ensuing summer. The impression on the minds of the natives is generally favourable towards schools and civilization. But, like the rest of the world, they give good talks, but conduct very badly.

LETTER FROM MR. WILLIAM GOODELL.

[We trust the time is not far distant, when the moral aspect of Mayhew, and of the places round about, will be as lovely, as their natural situation described in this letter.—Mr. Goodell, the writer of this letter, is a successful agent of the Board, and is destined for the Palestine mission.]

CREEK-PATH, April 30, 1822.

MY DEAR SIR,—I have visited Mayhew, the French Camps, and Elliot, and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew is pleasant indeed. As you approach it from the east, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea, and except also the railing, which encloses the fields of Mayhew. These fields are on the

\* These interesting missionaries passed through Lexington last winter.

north side of the prairie, and directly in front of the mission houses. "Beautiful for situation, the joy the whole earth, is Mount Zion, on the sides of the north." Casting your eyes over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. "This," said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven,— "This is the loveliest spot my eyes ever saw." The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring. The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. An hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with the oak, which, with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, are scattered, by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered. You can stand in almost any place, and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Amminidab.

"This," said one of the missionaries to me, "is the Lord's plantation. These are his fields. These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service." The missionaries are labouring constantly, cheerfully, prayerfully, and with much of a spirit of self-denial. A school on a large scale is about to go into operation. Last week, Mr. Kingsbury assembled the chiefs and principal men of the district, and explained to them the nature and design of the school. To this, one of the chiefs replied;—"I be not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understood this business so well before. We never before understood so well, that the missionaries *labour here without pay*; but leave their farms and houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." He wished, when I returned to the north, through the great cities, I would say to the white men,— "You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more. We expect to die in our old habit; but we want our children do better."

WILLIAM GOODELL.



## CIRCULAR FROM THE SUPERINTENDENT OF INDIAN TRADE.

[We copy this Circular from the *Columbian Star*; and are of opinion, that the views of the respected writer, with regard to the inducements to perseverance in Indian missions, are entitled to great weight. He has long enjoyed excellent advantages for observation; having had, by virtue of his office, frequent communications with the various Indian tribes.]

OFFICE OF INDIAN TRADE, May 28, 1822.

*To the Corresponding Secretaries of the several Societies in the United States, for the promotion of Indian Civilization:*

By an act of the recent Congress, the United States' trade and intercourse with the Indian tribes will have ceased on the third proximo. With the abolition of this system, will fall the office, which, for the last six years, I have had the honour to fill, and to which I am indebted for the very agreeable relations which exist between us, but which are now about to terminate, officially at least, for ever.

It is necessary, however, that I should apprize you of this state of things, in order that you may make new arrangements for the transmission of your supplies and correspondence to the Indians, and to those who are engaged in the work of their civilization, as all such facilities, by the agency of this office, are now at an end.

The success which has hitherto attended your efforts in this cause of humanity, should, and I trust will, animate your future exertions. Conclusions, it is true, have been drawn by some, unfavourable to the success of this noble enterprise; whilst others, as might have been expected, have attempted to pour contempt upon it. But the views which have been taken, and the inferences which have been drawn from them, have been alike irrelevant. What the Jesuits did a century or two ago is one thing, what you are doing now is another—that is, your plans and theirs bear scarcely any resemblance to one another, and might be considered as contrived for the accomplishment of different ends. Scarcely any thing can be recognized in those of former times to liken them to that which is in operation at this time. Religious observances, and the ceremonies of the church, are all excellent, and should form part of every system for the conversion of the savage into the civilized man and Christian; but they are not sufficient, of themselves, to accomplish this great end, at least in the ordinary course of things. Yet those forms, and their outward observances, too, were chiefly, indeed altogether, relied upon by the zealots of former times. But to these is now superadded the machinery of practical and domestic life, which, whenever and wherever put in motion, in connexion with moral instruction, never fails to work out results improving alike to the civilized man and the savage. Such is the system which is now in operation, and which has already

(I mean since 1817) demonstrated its complete adaptation to the great end you have in view. From such as believe Indians to be upon a level only with the beasts that perish, and who treat them as unworthy of their sympathy, and ridicule all attempts to introduce them into civilized life, no change of opinion need be anticipated until they shall become better informed.

My parting advice to you is, *to persevere*. New difficulties may arise, obstacles may multiply, and oppression may blacken the sky of your prospects—but *persevere*. 'Tis the cause of your country in which you are engaged, as well as the cause of humanity. Patriotism and kindness here are essentially united. You have every inducement to persevere. The experiment, it is true, has been made, and few are now to be found prepared to advocate the doctrine that an Indian is necessarily a savage; but to yield even now, and after the proofs which exist to show that he is not, might involve all future efforts. Men are apt to look at things as they see them, without stopping to inquire into the causes which operated to make them so. The question may be considered, therefore, as not yet fully settled. Let this sustain the cause. But there are nobler motives. Suffering humanity implores; the destitute are crying to you for help; the persecuted demand your protection—your country invites, and the lessons of the past admonish.

Great sacrifices, I am aware, are involved in your scheme of kindness. The enjoyments of social and polished life are to be exchanged for the rude and cheerless prospects of a wilderness home. Friends and kindred are to be surrendered, and death itself is sometimes to be dared, and even met. But the greater the difficulties to be overcome, the greater the triumphs of your success.

You have my best wishes; and, be my destiny what it may, I shall not cease to cherish for you, and for those whose condition you have so generously volunteered your services to meliorate, an ardent solicitude for your success and their welfare.

THO. L. M'KENNEY, S. I. T.

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### DOMESTIC CORRESPONDENCE.

LETTER FROM THE CORRESPONDING SECRETARY TO THE PRUDENTIAL COMMITTEE.

Knorrville, Ten. May 29, 1822.

MY BELOVED ASSOCIATES,

IN the numerous communications, which I have addressed to the Missionary Rooms, you have been apprized of the principal circumstances of my voyage and journey; and of the benefit, which my health has derived from both. Since the commencement of the present month, I have visited Brainerd, and spent more than a

fortnight there, in attending to the concerns of that establishment; and, in conjunction with Mr. Kingsbury, to the concerns of the Choctaw mission.

I deem it unnecessary to communicate by letter a detailed account of the church, the schools, the agricultural labours, the mills, the shops, and the state of the mission family. Such an account must contain many things similar to those, which were described in my letter written from the same place, just four years ago; many notices of the same things having appeared also, in our annual reports, the missionary journals, and other published documents. I hope to lay before the Committee in person, the information collected on the spot, the measures already adopted, or proposed for adoption hereafter, and every thing, so far as I shall be able, which is likely to have any material bearing upon the success of the mission.

When I arrived in the upper counties of Georgia, I endeavoured to obtain a suitable companion, before entering upon the Indian territory; partly because my health was not robust, but more, because my friends, both at the north and the south, had urged the measure upon me. Several clergymen and others, to whom I proposed the subject, were desirous of visiting Brainerd, and expressed a strong wish to accompany me; but their engagements would not permit. Thinking it unnecessary to delay my journey for the sake of company, I proceeded alone. Leaving the hospitable dwelling of Mr. Montgomery, in Jackson county, on Monday the 29th of April, I rode to the Chatahoochy, which is the boundary of lands still retained by the Cherokees. Early the next day, crossing the ferry, I had a pleasant ride in the wilderness, the fields of the few inhabitants on the road occupying but a small part of the way. Before noon, on the first of May, I reached Taloney, and found Mr. Hall, Mr. Parker, and their families, in comfortable circumstances. This station is 46 miles from the Chatahoochy, and 62 from Brainerd, on what is called the Federal Road. It is near a small river, called Talking Rock creek, and five miles from the Cherokee town of Taloney, which lies off from the road, in a northeasterly direction. I rested here till after breakfast on the 3d, and then set out with Mr. Hall for Brainerd. The intervening time was spent in examining into the affairs of the station. I cannot enter into details here; but would say, in general, that most gratifying evidence of the beneficial tendency and good effects of local schools, was very apparent.

At evening we reached Springplace, and were kindly received by Mr. Smith, the Moravian missionary, and by his family. The venerable Mr. Gambold removed some time since to a new station, called *Ogh-ge-lo-gy*; near which place the greater part of the converts under his ministry reside. I regretted very much, that I was not able to see this faithful missionary, in whose company, while on my former journey, I spent one of the happiest days of my life, and for whom the friends of missions, universally,

so far as they know his character, feel a sincere respect and a cordial affection.

On Saturday evening, at half past nine, we arrived at Brainerd, having been delayed partly by the heat, and partly by other causes. All was still. As we passed the burying ground, on our way to the mission house, we stopped and looked awhile upon the grave of Dr. Worcester. The light of the full moon, though obscured by clouds, enabled us to distinguish the place. The reflections, which would naturally arise in the mind, at such a time, you, who knew the man, and the circumstances of his death, and the nature of the union which had subsisted between us, can easily conceive.

We found the mission family in usual health. But few Cherokee children were there, the spring vacation not having expired till the following Tuesday. Mr. Kingsbury had arrived to meet me, by direction of the Committee, the day before. He was accompanied by Mr. Goodell, who had visited Elliot and Mayhew, having made an excursion from the route of his agency, for that purpose. During my stay at Brainerd, my time was much occupied, as you may well suppose, by a great variety of subjects, which demanded attention. Mr. Kingsbury set out on his return, the 20th inst. and Mr. Goodell and myself came away the next morning. We travelled through the wilderness 36 miles, to the Cherokee agency, which is on the south side of the Hiwassee, about E. N. E. from Brainerd. A large tract of land on the north of the Hiwassee has been ceded to the United States by the Cherokees, since my former visit. The town of Calhoun, directly opposite to the Cherokee agency, is on a part of this cession.

As the present limits of the lands, occupied by Indians in the southwestern states, are not laid down on any map that I have seen; and as mistakes of considerable importance are often made, in regard to the situation of Brainerd; you will excuse me for giving the outlines of the country still reserved to the Cherokees. Though repeated cessions of land have taken place within a few years past; and though the limits of this tribe are much contracted; yet the remaining territory is supposed to contain at least 10,000,000 acres, which, if laid out in a regular form, would fill a space 156 miles long, and 100 broad, a space larger than the area of Massachusetts, Connecticut, and Rhode Island united. As the form is irregular, however, the greatest length and greatest breadth are more extensive than the numbers just mentioned. From the missionary school in the Valley Towns, under the superintendence of the Rev. Mr. Posey,\* which is in the southwest corner of North Carolina, to the station at Creekpath, on the south side of the Tennessee, in Alabama, is full 200 miles. The latter of these places lies about W. S. W. from the former. This does not give the full length of the Cherokee country, which, I apprehend, can hardly

\*I had the pleasure of meeting with Mr. Posey at Brainerd, and of conferring with him freely on the concerns of these establishments.



be less than 250 miles. The greatest breadth is not far from 130, from the mouth of the Hiwassee, in a S. S. E. direction, to the boundary line between the Cherokees and Creeks. From what has been said, it will be seen, on looking upon the map, that the Cherokee country embraces the S. W. corner of North Carolina, the N. W. part of Georgia, the N. E. part of Alabama, and that portion of Tennessee, which lies south of the Hiwassee and Tennessee rivers. Brainerd is about 30 miles from the N. W. corner of Georgia, in an easterly direction, two miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek.\* It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. Augusta is 250 miles S. E.;—Nashville, 150 N. W.; Knoxville, 110 N. E.

At this season of the year it was very pleasant travelling. The waters had subsided, so that there was no serious difficulty in fording them; though, a few days before, the more rapid streams were impassable, and could only be crossed by swimming. Several travellers whom I met, had been detained by high water. The forest, though generally the trees are not thick, afforded a grateful shelter from the rays of the sun. The herbage and flowers were in their most beautiful state, having all the freshness of spring, and beginning to show the luxuriance of summer. I am told, however, that flowers in variety and abundance are to be seen in the woods here, from the first of March to the first of December. The long solitudes were peculiarly agreeable; in one instance it being 14 miles from one house to another; and in three other instances, ten, eleven, and twelve miles. The road from Augusta to Nashville has been a good deal travelled, since it was opened through the Cherokee nation, eighteen years ago; though in former years much more than at present. It has been quite an object, therefore, with several white men, who were settled here, and several natives of the country, to furnish food and shelter to travellers. I observed, that these establishments were improving, in regard to buildings, furniture, and other things. In two of these houses of entertainment, I found young females, (that is, one in each,) who had been members of the school at Brainerd. Their appearance was neat, becoming, and such as would be thought respectable, at the house of an innkeeper among ourselves. One of them I remembered having seen in the mission family; and Mr. Hall was of course well known to her. Supposing that we should need refreshment, she provided tea unasked, and waited upon us in a manner creditable to her hospitality and her education. Several useful books stood upon a shelf, and she said, in answer to my inquiry, that she was fond of reading.

It is very evident, that the Cherokees are improving more rapidly at present, than at any previous time. There are more in-

\* Mr. Hodgson places Brainerd in the N. E. corner of Georgia. He must have been misinformed.

stances of laborious industry among them every returning year. There are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the whites sincerely wish to promote the welfare of the Indians. The best informed and more intelligent Cherokees are very favourably disposed toward the mission and school at Brainerd. At several places in the nation, is found an earnest desire to have village schools, with regular preaching; and there is nothing to prevent the establishment of these, except what results from the want of pecuniary means, and of interpreters. It is hoped that the deficiency, in both these respects, will be removed to such an extent, that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

It used to be said, a few years since, with the greatest confidence, and is sometimes repeated even now, that Indians can never acquire the habit of labour. Facts abundantly disprove this opinion. There are numerous instances, among the Cherokees, of very laborious and long continued industry; and, in some of these instances, the habit has commenced and become established, after the individuals had grown up in hereditary freedom from any thing like regular labour. In more instances, the habit commenced in youth, and is confirmed by practice. Some Indians not only provide an abundant supply of food for their families, by the labour of their own hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury, particularly sugar and coffee, of which they are immoderately fond. Others manufacture their own clothes from cotton produced in their own fields. The current is now setting very strongly in favour of agriculture, and other laborious pursuits. All are convinced, that the very existence of the community must be preserved in this way, if preserved at all.

Notwithstanding these encouraging appearances, however, it is not to be disguised that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done, in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done, is yet a mere specimen of that benevolent agency, which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North America, and to all the heathens on the globe.

The attempts of the Cherokees to institute civil government for themselves, adapted to their improving condition, succeed quite as well as could be expected. Their incipient jurisprudence appears to secure the respect of the people. The distribution of the legis-

lative, judicial, and executive powers of government, is made with considerable skill and judgment. I have in my possession the details of the system; but cannot conveniently transcribe them here. While I was at Brainerd, a court was held for Chickamaugah district; and a member of it reported to me two of the cases, which were then decided.

During my stay, I visited Mr. Hicks, who lives 17 miles from Brainerd. The Christian and public character of this man is well known. Though he has been confined for a long time by ill health, his mind is active and vigorous. He appears to be influenced, in his labours for the good of his countrymen, by patriotism under the controul of Christian principle. He became a member of the Moravian church about 13 years ago; and his wife lately joined the same communion.

It deserves to be mentioned with gratitude, that there has been no instance hitherto, among the Cherokee converts at Brainerd and Creekpath, of any such departure from Christian conduct, as to bring scandal upon the cause, or call for censure from the church. On the contrary, all these converts discover a great desire to ascertain their duty; and, when they have learned what their duty is, an uncommon willingness to perform it. The same is true, so far as I have been informed, of the members of the Moravian church.

It is obvious to every reflecting person, that now is the time to benefit these southwestern tribes, by the communication of the Gospel. If this time should pass away without being employed to the best advantage; if the present attempt should fail, either from the want of pecuniary means, or a deficiency of wisdom in planning and directing the business, or of fidelity and perseverance in the missionaries, or in consequence of the divine blessing not being granted; it is impossible to see how a remedy can ever be applied hereafter. The present state of things cannot continue long. The Cherokees, the Choctaws, and the other tribes, must either rise to the rank of intelligent men, and well instructed Christians, or they must melt away, destroyed by vices copied from unprincipled whites, having sold their birthright for a mess of pottage, and being left in the land of their fathers, without property, without a home, and without a friend. Who would not be pained at so lamentable an issue? How can any disciple of Christ hesitate, whether he shall do all in his power to impart the blessings of civilization and Christianity, at this critical period? A favourable impulse may now be given, which, with the continued smiles of Providence, shall perpetuate the privileges and the hopes of the Gospel among a people, whose ancestors, from time immemorial, were enveloped in all the darkness of heathenism. Is not such an object worthy of continued labours and persevering efforts?

Whatever may be the issue of any plans now in operation, there is no doubt that the cause of missions is a good cause, and will ultimately succeed. No friend of humanity, who should witness the present state of the Indians, and the efforts to improve their tem-

poral condition, could fail to give these his decided approbation. But if he were also the friend of his Redeemer; if his heart were filled with an anxious desire that the souls of men may be saved; if he considered the melancholy state of those, who have never heard of a Saviour, and whose minds are utterly destitute of religious truth, while their depraved dispositions lead them far from righteousness; if, in short, he had a just apprehension of the equal and urgent need of the Gospel for all men, of every country and kindred;—he would count the exertions hitherto made as nothing compared with the value of the object; and would set himself most industriously at work to bring new resources into action, and to hasten the progress of a cause, which he would wish above all things to see immediately successful.

Such feelings, beyond a question would be prompted by a survey of the present missionary attempts, in behalf of the Indians within our borders. May it please the great Benefactor of nations, speedily to rescue these tribes from their present state, and to make use of such instruments, in communicating his mercy, as to his unerring wisdom shall seem best.

With affectionate salutations, I am, dear brethren, yours in the Gospel,

JEREMIAH EVARTS.

TO THE PRUDENTIAL COMMITTEE, &c.

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## SWITZERLAND.

GERMAN EVANGELICAL MISSIONARY SOCIETY.

### *Extracts from the first Report.*

Has not the sacred seal of a work of God, who makes use of men merely as his instruments to accomplish the great and wise designs, which he has purposed respecting the nations of the earth, been stamped on the animating experience of all our brethren? And have we not every reason, in view of the victories, which the Gospel of Christ is achieving, to call the day, in which we live, great and merciful; and to congratulate ourselves that we are permitted to see the dawn of a better futurity, which, according to the promise of the Eternal, shall eventuate in the universal triumph of the kingdom of God over the nations of the earth? And as Jehovah lives, it shall be accomplished. Five and twenty years ago, how dark and dismal was the prospect! The Church of Christ, amid the fierce storms of infidelity, and the most abandoned profligacy, which assailed her on every side, had clad herself in mourning, and seemed on the very borders of destruction. The Bible, that heavenly foundation of the prosperity of every state, had become the object of contempt among the wise of this world, and the derision of thousands among the multitude. But He, who sitteth up



the heavens, what a change hath He wrought! We have seen the fearful destruction of those, by whom millions of our brethren bled; we have beheld the awful footsteps of Providence, and in the history of nations have read the wonders of his might. Although this sun of the spiritual kingdom had almost sunk in the darkness of eternal night, yet it came forth again in majesty and splendor, and has illuminated even the dark horizon of the heathen world.

What the pious German missionaries, the immortal Ziegenbalg, Grundler, Schwartz, Gericke, and other departed servants of Christ, commenced, an hundred years ago, amid numberless difficulties; what the inspired souls of an Augustus Herman Franke, a Speners, and a Zinzendorf, had in continual agitation, during the former part of the last century; what an hundred other German names, which the annals of history have not recorded, and of whom the world was not worthy, with hearts burning with love to Christ, have transported over the wide billows, into the ice-world of Greenland and Labrador, and into the sultry slave-world of the West Indies; that, in richer abundance, and greater extent, have our British brethren undertaken, and carried forward, and, with an ever new and increasing zeal, have extended to the wide and populous regions of heathen India, and to the most distant islands of the South Sea.

Our American brethren, too, have not been backward in this noble contest of Christian love. Thousands of pious men, young and old, and ten thousands of generous females, have consecrated their hands and their mites to the spread of the Gospel among the nations of the earth; and have sent their messengers, with the palms of eternal salvation in their hands, not only to the wandering tribes of their own hemisphere, but to the islands of the South Sea, and to western Asia.

In the midst of these great phenomena of the times, which announce the approach of the Lord of glory, our Swiss, and German, and French brethren and sisters, can no longer remain indifferent. The Star in the East—has it not risen upon us? The voice of the anxious Shepherd arousing his sheep, calls upon us, What! will ye sleep on now and take your rest? Behold, the hour is at hand when the Son of man shall be glorified. This voice we have heard. Its friendly exhortation has penetrated our hearts.

This young Evangelical Missionary Society has arisen for the service of Christ in his Gospel, and rejoices in the prospect of extensive usefulness in his vineyard. With deep humility and moderation she seeks not her own things, but his. It depends alone on his benediction whether, as a young tree beside the fountains of living water, she shall rise and blossom, and bring forth fruit unto eternal life.

The heathen must surrender; the kingdoms must fall; the earth must yield; for God hath spoken it. "The Lord of hosts is with us, the God of Jacob is our refuge."

## SANDWICH ISLANDS.

FROM THE NANTUCKET ENQUIRER.

Arrived Ship *Globe*, Gardner, from the Pacific Ocean, with a full cargo of sperm oil—the *Globe* touched at the Sandwich Islands for supplies—left *Woahoo* on the 26th November.

While Captain Gardner lay at the Island of *Woahoo*, on the 12th Nov. was consumed by fire the Royal Palace of his Owyheeian Majesty, consisting of three large and elegant wicker work buildings, surrounded by a neat and tasty enclosure. This fire commenced at 11 o'clock A. M. and in twenty minutes the whole was a ruin. On one side, adjoining the Palace, was a Fort, within the walls of which, under the cover of a grass tenement, were deposited upwards of a thousands casks of powder; and on the other side, three large and commodious wooden buildings, brought on the frame from America, and erected by our enterprising countrymen. For a moment the extent of the fire seemed doubtful—anxiety was pictured in every countenance; the flames spread on every side, and threatened at once the destruction of the whole village. Fortunately, however, by the unparalleled exertions and daring spirit of the Americans who were present, with a watering party from the *Globe* with buckets, the destroying element was stopped in its awful career before it had spread beyond the precincts of the Royal Residence.

The Sandwich Islands are now becoming a place of great commerce, and the natives making rapid strides towards civilization. From the frequent visits they have had of late years from Americans and English they are daily assuming their manners and customs and abolishing their own. No longer is seen the bow or the spear—no more is heard the shrill sound of the War Conch, or the agonizing shrieks of the victim prepared for the sacrifice.—Superstition is done away, idolatry has ceased, the 'church going bell' is now heard to break on the stillness of the Sabbath, and the cheering rays of christianity have already begun to beam on the children of nature. There are now residing amongst them several of the Missionary Society from the United States, with their wives and families; there is a school kept by them and a great number of the rising generation are taught the arts of reading, writing, drawing, &c. which, together with the exemplary conduct of the society, the moral and religious precepts delivered by the Rev. Mr. Bingham and the Rev. Mr. Thurston in the church, is daily increasing amongst those children of nature a high sense of moral rectitude.

Since the commencement of the year 1821 no less than 28 ships and brigs have visited those Islands for the object of trade or procuring supplies.

The Natives themselves are now the owners of ten square rigged vessels, none less than 120 tons, besides a number of schooners and sloops, all of which they keep constantly going from Island to Island, with Sandal wood, provisions, &c. &c. they are principally

manned by natives, sailing them with skill and regularity. While Capt. Gardner remained at Woahoo, one of their vessels arrived from a voyage to Kamschatka; she brought in return a quantity of dried salmon, cordage, canvass, cutlery, &c. The Governor also made his Owhyheean Majesty a present of a large tract of land, and sent him a deed of it.—They were pleased with the success of the voyage, and would soon undertake another.

On the south side of the Island of Woahoo is one of the most commodious harbours in the world; no wind or waves ever enter there to endanger the safety of a vessel.—There, can be obtained refreshments of every kind, and a ship be repaired if needed—for this last year it has been a resort for all the whale ships cruising in the northern latitudes for refreshments and supplies.

In coming out of the harbour bound to the northward, between Woahoo and Atooi, there is a long low point and a reef extending 6 or 8 miles from the S. W. part of Woahoo—to pass in safety, steer S. W. from the harbour until the western hills bear north—then a vessel may haul to the northward with safety.

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FROM THE CHRISTIAN HERALD.

#### ENGLAND.—ANNIVERSARIES IN LONDON.

[By our London publications for July, we have received interesting accounts of the meetings held in that metropolis, in the month of May last. The success which has marked their operations, during the past year, is highly cheering to the Christian and philanthropist. We shall be able to present but a very summary view of the doings of "the Missionary Week."]

#### CHURCH MISSIONARY SOCIETY.

On Monday evening, April 29, the Annual Sermon for the benefit of this Institution was preached, by the Rev. *Marmaduke Thompson*, M. A. Chaplain of the Hon. E. I. Company on the Madras Establishment; and the following day, at noon, was held, at Freemasons' Hall, the Twenty-second Anniversary of the Institution, the Right Hon. *Lord Gambier* in the Chair. His Lordship opened the Meeting by remarking that every year afforded additional cause for gratitude and gratulation. The cause of Missions was an increasing cause, and gained daily accession of strength. It was a matter for congratulation that the efforts of the Church Missionary Society were considerably aided by the Missionaries belonging to other similar institutions; and that a spirit of brotherly love and Christian unanimity actuated them all. The noble Lord then concluded his short address by earnestly impressing upon the mind of every one who heard him, the necessity of gratitude to God for the blessings already bestowed upon missionary exertions, and of

prayers and supplications for the continued aids of the Holy Spirit in carrying on the glorious work.

The Rev. *Josiah Pratt*, the Secretary, then read the Report, which detailed, at great length, the missionary operations of the Society during the past year, in the various countries to which its missionaries had been sent. Many letters, from different friends to the Society, were quoted, giving highly satisfactory accounts of the rapid progress which the light of the Gospel was making in every quarter it had reached.

The statement as to the funds of the Society was extremely gratifying; the receipts of the current year amounting to about \$146,520, and the expenses to nearly the same.

A Missionary House at Calcutta, similar to that at Madras, had been established under the auspices of the Right Rev. Bishop, and education was advancing with steady steps throughout the East. The accounts from Ceylon, the West Indies, the British settlements in North America, &c. &c. were highly satisfactory. In Sierra Leone, the Gospel was working almost incredible changes, and many of the poor slaves may, without a figure of speech, be said to have become new creatures. Schools, (numerously attended,) prayer-meetings, and even a Bible Society had been established in that improving land, which, not many years ago, was totally buried in mental darkness. The accounts from the Protestants' churches of continental Europe, presented a beautiful picture of missionary zeal and energy: indeed from the Pyrenees to the Mountains of Norway, from the German Ocean to the shores of the Euxine, the same ardour and activity in this best of causes were eminently conspicuous.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

WEDNESDAY, May 1, the 18th Anniversary Meeting of this excellent Institution was held at the Freemasons' Tavern. On three sides of the great room benches had been erected for the accommodation of the company, who began to assemble at an early hour; and long before eleven o'clock, every place, including the high galleries at each end, were filled by persons of the first respectability.

Shortly after eleven o'clock the chair was taken by Lord Teignmouth, who, after explaining the object of the meeting, moved that the Report be read. The Report was read accordingly, and the following is an abstract:—

It contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared that the Auxiliary Societies have increased both in number, and in the amount of the subscriptions, that the friends of similar Institutions in various parts of the world have been prosecuting the same cause with increased energy and success; and many instances were mentioned in which their exertions have produced a very striking moral and religious benefit. The income of the Society during the past year exceeded



that of any former year, and amounted to the astonishing sum of upwards of \$ 456,000. The expenditure, during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred Institutions, exceeded \$ 400,000. So great, however, are the demands, and such the confidence of the committee on the continued generosity of the Christian public, that the engagements of the Society were calculated at no less a sum than \$ 222,000. The reading of the Report occupied an hour, and was received by the meeting with the most cordial approbation.

From the many interesting addresses, delivered on this occasion, we shall at present give but the following extract:—

The Rev. Mr. *Monod*, secretary of the Paris Protestant Bible Society, said he appeared before them as the representative of a Bible Society, which took the greatest interest in the proceedings of this Society, and which contemplated them with admiration and gratitude. The members of the Society to which he belonged valued no other distinctions than those of the disciples of Jesus. He considered himself there among children of the same Father, and followers of the same Saviour. With sentiments of this kind he prayed the indulgence of the meeting, and assured them that their brethren in France were animated by the same spirit as those whom he now addressed, although they had not the same means. Little more than three years had elapsed since the society in Paris was established, and since then there were forty branch societies from it; and from having at first no more funds than 40,000 francs, they now had 300,000 francs. They had distributed vast numbers of Bibles; and a generous friend of their institution had sent 2000 francs, to be given to the author of the best work in the French language upon the reading of the Holy Scriptures.

*William Wilberforce*, Esq. M. P. was delighted to see, even in Paris, the rapid progress of that blessed Truth which would lead men to eternal salvation, and overturn the false philosophy which had too much prevailed in a capital that had long been renowned for learning and the liberal arts. It was also delightful to see that in almost every part of the habitable globe the Bible was now diffusing its blessings; it was now making its happy progress among the miserable natives of Labrador. The people of the United States of America were also labouring in the same cause with us; and showing to the world that all men were children of the same parents. There was, in fact, a masterly energy of heavenly force at work to accomplish the great objects they all had in view. The grand and eternal quarrel he ever had with the Roman Catholic religion, arose from their refusing to circulate the Scriptures; and the moment they ceased to do so, his hostility against them would cease. He was now happy to inform the meeting, that he very lately had a communication from the secretary of general Bolivar, president of the Colombian Republic, which stated that Bibles had

been brought into Venezuela; that they were eagerly bought up, and rapidly circulated; and there was every reason to hope that Bible Societies would soon be established among all the Catholic inhabitants of the extensive regions of South America.

#### UNITED STATES.—GENERAL ASSEMBLY.

THE General Assembly of the Presbyterian Church in the United States, closed their Annual Sessions, held in Philadelphia, on the 28th of May. It appears by the Reports there are 66 Presbyteries under the care of the Assembly, and 1411 Congregations; that in 30 Presbyteries, 90 poor and pious youth were receiving education for the Christian Ministry.

On the 21st of May, the Union between the Associate Reformed Church and the Presbyterian Church was consummated; and at 4 P. M. on the 22d, the members of the Associate Synod attended the Assembly, when they exhibited, in the duties of prayer and praise, "a union of heart as well as a union of form." We are happy to add, that the Assembly have appointed a Committee "on the subject of a connexion, by correspondence," with the General Synod of the Reformed Dutch Church.

The most important statement in the whole proceedings, appears to us to be that of the affairs of the Theological Seminary at Princeton. We consider it as a most wonderful occurrence that a Seminary, professedly the fosterchild of a wealthy and generous church, should have so much occasion to complain for want of adequate patronage. We cannot doubt that there is sufficient piety within the Presbyterian church, and sufficient wealth to endow the seminary twenty times over: why then works not that piety? why comes not forth that wealth? Perhaps it is because the wealthy among us read and think but little. So far as we know, this unreading and unthinking habit is a sufficient cause to deter every institution that lays claim to any considerable portion of a people's wealth; men will not often, and should never give, but with a motive to usefulness; and men will not feel urged by that motive, until they read and think—in this case, until they read and think about the seminary, and the urgent want of our land, and the worth of souls, and the excellency of the gift of the ministry. We have enough wealthy readers, would they read somewhat more, and think a great deal more, and especially pray without ceasing, to endow sufficiently this ornament of the Presbyterian Church. To the sober, pious, and prayerful reflection of these and the whole community, we commit the interest of a Seminary, the yearly repetition of whose wants and woes, makes the church blush.

Upon a communication received from Dr. Morse, Corresponding Secretary of the American Society for the civilization and improve-

ment of the Indians within the United States, the Assembly expressed the opinion, "that the plan of operation of the society appears calculated to awaken general attention to this important subject, to command great facilities, and obtain efficient means for promoting the temporal and eternal welfare of our heathen neighbours; and for securing peace and friendly intercourse among those who have been too much alienated from each other, although belonging to the same common family."

The Assembly recommended the formation of Societies auxiliary to the *United Foreign Missionary Society*, and commend the institution to the particular attention of the churches under their care.

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FROM THE CHRISTIAN HERALD.

### OBITUARY.

#### REMARKS ON THE CHARACTER OF THE REV. LEVI PARSONS, LATE AMERICAN MISSIONARY TO PALESTINE.

THERE are departed friends, whom we recollect with *profit*, as well as painful satisfaction. So happily decided and prominent was their character, that we cannot easily recall their beloved image, without the accompanying recollection of their useful attainments and Christian virtues. The *living* examples of practical godliness presented in beings of like capacity, relations and opportunities with ourselves, is a most instructive object. But the recollections of the *deceased* saint, have a more sacred and powerful charm. We cannot, in our imagination, so easily separate his virtues from the approbation and favour of that eternal Being to whom he is gone. His righteous example appears to address us now, from the eternal world and bright abodes of the blessed.

With sensations like these, has the writer heard of the recent death of the Rev. Levi Parsons, American Missionary to Palestine; and, to him, a most endeared and valuable Christian friend. His decease is an event too deeply interesting to the friends of missions, and his services to the Church are by far too important, to fail of eliciting from some pen, a more complete account of his life, than I should be able to give. I cannot, however, deny myself the mournful satisfaction of sketching a few prominent traits in his private and missionary character, which an intimacy of some years, afforded me the best opportunity of inspecting.

Mr. Parsons was the son, and, if my recollection serves me, the oldest child, of a respectable clergyman, in the state of Vermont. He received a very liberal education, having added to the academical course of the principal College in his native State, a three years' preparation for the sacred ministry, at the Theological Seminary in Andover, (Mass.) His talents for literary and philo-

sophical acquisitions, though not of the first order, were quite respectable. He left College with the reputation of being among the first Scholars in his class. Nor did his qualifications for the sacred ministry, and his first efforts at public speaking, in the least, disappoint the most sanguine expectations of his friends. He was indeed, richly furnished with the gifts which are required to constitute the active and useful pastor. With his ardent piety and practical good sense, his captivating address, unaffected solemnity, and honest zeal, he might have found his way to almost any station of usefulness in the Church. The popularity of his talents created a strong desire in many of his Christian friends, that he would spend his days in America. But while few could boast a more sincere attachment to kindred and native land, or have had less natural disposition to visit foreign climes than Mr. Parsons; he would only reply to suggestions on this point, that "he regarded himself as called to another service. He had willingly devoted himself to the cause of missions, and could not go back."

It is not in my power to state the precise time, when Mr. Parsons became a hopeful subject of divine grace. My present impression is, that he dated his conversion as far back as the beginning of his residence at College, or about the year eighteen hundred and eleven. It was then that the faithful instructions and fervent prayers of his venerable parents were brought home to his bosom, and received a gracious answer. His conversion, as related to me, by himself, was chiefly remarkable for two circumstances.

The first of these relates to the spiritual exercises, which appeared to accompany his conversion. He seemed to be born again unto God, with his eye fixed immediately and entirely on the perfections of Christ. The first joyful emotion of which he was conscious, was that of ineffable delight in Jesus Christ. This leading feature in his Christian experience, seemed to impart a general character to his piety. He evinced a peculiar disposition to dwell, in his conversation, his supplications, and public discourses, on the reasonable claims and grace of the incarnate Son. Here, he was ever finding new subjects for study and imitation, as well as for thanksgiving and praise. And few, even among the oldest and most eminent Christians, have been observed to possess as much as he, of the disinterested charity and meekness of the Saviour. These spread a loveliness over his other virtues, which rendered him a most captivating friend, and opened a ready way to public confidence. No one could honestly doubt either the sincerity or the disinterested motives of Mr. Parsons. It was felt to be a kind of sacrilege to detract from his character, or even to envy him the favours he received.

There was another circumstance following his conversion, which had a like decided influence in determining the scene of his labours. His first enjoyment of Christ was connected with a solemn impression of the obligations, that rest upon the Church, to preach the gospel to every creature. Along with the belief of his happy



deliverance and acceptance with God, arose in his soul, an unquenchable desire and resolution, to proclaim this glorified Redeemer and complete salvation to the heathen. This resolution, he was afterwards led, at the request of his friends, to reconsider. More than once, did he, with a prayerful spirit, review the grounds on which it stood. He inquired at the mercy-seat, whether it might be allowed him still to remain in his native land, and occupy such a field of usefulness, as would permit him to discharge the duties of a son to his beloved parents—of whom he was a favourite child, and to whom the thoughts of his departure were, at first, indescribably painful. But such were the views which he had of the subject, and his desire to do something for the heathen, that he could never entirely separate his first resolution from the precious hope which inspired it. He could never renounce his purpose of becoming a missionary, without, at the same time, losing a very perceptible degree of his spiritual enjoyments. As often as he turned his thoughts from serving Christ in this capacity, the Lord Jesus appeared to turn from him the sweetest manifestations of his love. The abandonment of his purpose seemed to threaten him with entire spiritual desertion. In these circumstances he could truly say with the apostle, that “the love of Christ constrained him.” He often remarked to me, “it may not be the duty of some others to engage in the cause of missions, because the Lord is assigning them a work at home; but I am laid under a necessity to go. I find it much more easy to part with friends and beloved country, than to endure the absence of my Saviour. Yea, wo is me, if I preach not the gospel to the heathen.”

It must be understood, that these trials of his resolution were made by Mr. Parsons, previous to his tendering his services to the American Board of Foreign Missions. From the time of that engagement, he considered himself as formally pledged to enter this field of self-denial and conflict. Nor did he regard himself engaged for some more desirable and splendid service; but to go forth in any direction, and be employed in any missionary labours, which the Society should judge expedient. He made no reserve, but gave himself up cheerfully to their direction.

It was, however, with evident satisfaction, that he received from the Board his destination to that consecrated land, where once the patriarchs lived and worshipped, where prophets were inspired to foretel the coming of Messiah, and where he was actually born and sacrificed. A spirit, fired like his, with the love of Jesus, would naturally be hurried by its own desires, to the very spot on which the Messiah suffered in our flesh. We accordingly find him early at Jerusalem, and on the Mount of Crucifixion. His communications from thence to the Board of Missions, and to several Christian friends in this country, breathe a delightful spirit, and have proved a rich entertainment to many readers.

The amount and success of his faithful labours in Asia, I must leave for the official pen to communicate. Nor am I able to relate

the particulars of his death. He is said to have finished his earthly course at Alexandria, the 10th of February last, where he had arrived with his worthy companion, the Rev. Mr. Fisk, on his return to Jerusalem. We shall not say of him, in the too heathenish style of some Christians, that "he is no more;" for he has doubtless entered into rest. The journey which he was making towards the scene of his Saviour's humiliation, has terminated at the place of his exaltation. He has entered into the New Jerusalem, where he beholds the beloved of his soul, "not as through a glass, darkly; but face to face." And oh, how does the eye, which lately fixed insatiate on the Mount of Crucifixion, the pool of Siloam, and the sacred tomb, now gaze on Christ himself!

I will only add, that Mr. Parsons, was remarkable for uniformly keeping the prospect of death near at hand. His practice was to commit himself to God, each night, as one ready to depart. Often has he repeated the remark, in my hearing, that his pilgrimage would probably be short; sometimes adding, in the words of the Apostle, that "he had a desire to depart, and to be with Christ, which is far better." He was, notwithstanding, an uncommonly cheerful man; but his cheerfulness was that of a serious mind. It bespoke a soul filled with other enjoyments, and intensely interested with sublimer prospects, than this vain world can afford. He evidently sought a better country, which I doubt not he is now gone to possess. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them."

AMICUS.

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*A Narrative of the last sickness and death of HARRIET NEWELL, only daughter of the Rev. John Truair, late of Cherry Valley, New York.*

HARRIET was taken sick about the middle of December, 1821, but no apprehensions of danger were entertained concerning her for two or three weeks: her disease, however, terminated in a consumption of the scrofula kind, and soon blasted the hopes of recovery, and put a sudden period to her short life.

Her first conversation on religion and death, was about two weeks before she died, with her adopted sister, who was older than she was. One evening, seeing this sister, and another little girl whispering in her room, she wished to know what it was about. Being told that the little girl wished to know if she thought she should get well; she said she did not. The little girl then asked her, what she thought she should see when she died? She said, "I shall see angels in heaven if I go there; but I am afraid I shall not go to heaven, because I am a wicked girl;" and told the other girls that they were wicked, and that they must become good children,

or else they could not go to heaven. The girls wept; she became much affected; and her sister ran and called her mother. As soon as her mother came in, she said to her, "Ma, I am afraid I shall die and go to hell." Being asked why; she said, "because I am a wicked girl; I have played on the Sabbath day, and done a great many naughty things; but I am sorry for it, and I want you should pray for me." Her mother told her that she did pray for her every day. "But ma," said she, "I want you should pray loud, so that I can hear you pray, for I am sick now, and I cannot pray." Her mother then asked her if she was not willing to die? To which she replied, "if I was not such a wicked girl I should be willing, but I am afraid to die now." She was asked if she did not remember, that when Christ was in the world, he took little children in his arms, and blessed them, and loved them? She said she did; and remembered too, that it was said in the Testament, that he could raise up children from the stones. Her mother then tried to teach her about Christ, and what he had done to save sinners; old sinners, and young sinners; and told her that Christ was willing to save her if she would come to him, and trust him, and love him. She here interrupted, and asked, "if Christ is willing to save me, then God is willing, isn't he, ma, for they are both one?" If you will repent, my dear, replied her mother, and give yourself to Christ, God will be willing to save you, and will save you when you die; and give you a place in heaven with saints and angels. "Well ma," said she, "if you will tell me how, I will repent to-night." Her mother gave her the best instruction she could, by telling her how she should feel to repent, and the reasons for it, and directed her to Christ as well as she could for some time. The mother ceased: the child closed her eyes, and appeared absorbed in deep thought; for by occasional sighs, the mother observed she was not asleep. After she had opened her eyes, she asked her what she was thinking about just now? she replied, "I was repenting, giving myself to God, and asking him to forgive my sins, that I might not be afraid to die." This all passed in one evening; and she, being fatigued, had little more conversation that night.

The next day, her mother wishing to know the state of her mind, and whether the conversation had any lasting impression, asked her, if she remembered what they talked about last night? She replied, that she remembered it, and added, "I am willing to die now, ma;—I shall never get well." She seemed entirely resigned to the will of God, and with great propriety, and apparent understanding, expressed her love to, and confidence in the Lord Jesus Christ, as the only Saviour of sinners. A stranger to her called in the evening, and she wished to know if he was a minister? On being told that he was, she said, "I want he should pray for me." Not being called upon for prayer immediately, she said to her mother, "ma, I want they should go out, (alluding to all in the room,) so that you can pray with me, and talk to me." In this happy state of mind she remained, often requesting prayers, and sometimes de-

siring to read in her Testament. During prayer she was always remarkably still and attentive, even when she was in great pain; but as soon as prayer was over, she wanted all to leave the room but her mother and an attendant.\* One day a young man living in the family, asked the following, among other questions: "Harriet, are you not afraid to die and stand before God?" To which she replied, "no, I shall be better off when I am dead than I am now, because I shall be where Christ and angels are; I shall be where God is; I shall be in heaven; there is no sickness nor pain there, and then I shall praise God." He asked her if she did not wish to see her pa before she died? She replied, "yes, but I shall never see him in this world again, for I shall die soon; but I shall see him where God is."

Her views of divine things seemed to brighten; the state of her mind to be more and more happy, and her confidence to be more steadfastly fixed in Christ, as she drew nearer to her final change. One day she said to her mother, "ma, I want you should get a book and read to me something about some little children that have died and gone to heaven." And often in her sickness, she spoke of the history of the cabin boy which she had read in the Guardian. The substance of the following conversation passed between her and her mother a few days before her death. "Harriet, do you think you shall ever get well? No, ma; but I shall die soon. Are you willing to die? Yes, ma. Where do you think you shall go when you die? I shall go to heaven if I be a good girl and love Christ. Yes, my dear, so you will; but do you think you do love Christ? Yes, ma, I love him because he is good and died for sinners. What do you think you shall see in heaven, Harriet? I shall see angels; and I shall be an angel too. Had you not rather get well and live here with pa and ma than to die? No, I had rather die and go where God is, and Christ, and angels. What will become of your body when you die? It will be buried up in the ground, and these little hands, (holding up her hands,) and all my body will be eaten up by worms;—but my soul won't die, will it, ma? No, my dear, your soul will not die, but live for ever. Ma, when I die my soul will go heaven where God is, and there I shall see good folks. Who do you think you shall see there, Harriet? I shall see grandma and aunt H——, if they are gone to heaven; and I shall see all good folks that go there." At another time she said to her mother, "ma, I want you to find that place in my Testament where Christ took little children in his arms and blessed them, for I want to read it." Not being able readily to find this passage, her mother gave her another of similar import, and by one of the evangelists connected with it. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;" which she read with great earnestness and attention, and apparently with much satisfaction.

Some time before her death, her mind seemed to be turned to-

\*During her sickness and death, her father was at New York.



wards the state of heathen children, who have no means of knowing the way to Christ and salvation. The anxiety she felt on this subject, first showed itself by her asking money of almost every person that came in. At first she would accept even of a cent, without saying any thing about it; but after a little while, she seemed not satisfied with so small a portion, and would tell the donor that she wanted more;—that she wanted all they had in their pockets. This prompted her mother to ask what she meant to do with it? She said, "lay it up for me." But, Harriet, said her mother, you will not live long, and you will not want money when you are dead. "I know it," she replied, "but when I am dead, I want you to send it to the heathen, to teach their little children about Christ and salvation, that they may go to heaven when they die." For this purpose, she collected in a little while seventy-five cents, which may in the hand of divine Providence be the instrument of the salvation of at least one heathen child. The day before her death, she wanted to be carried to the glass, that she might see how she looked. After seeing herself a moment or two, she said, "ma, I am dying, and I want you to call the children." They came in; and as soon as she saw her little brother, who is younger than herself, she said to him, "Galitzin, Harriet is dying; but I am not afraid; I am willing to die." Observing her mother to weep, she said to her, "ma, don't cry: grandpa, you must dig my grave; ma, fix the table and lay me on it now to die." This she said, in allusion to an impression she had received, that when she was dead she should be laid out, and put on the table. During the night following she got a little sleep. A little before morning she said to the watchers, "call ma, for I am dying;—call her now." Her mother soon came in, and she said to her, "O ma, what shall I do, I can't breathe?" Well, my dear, said her mother, you will not breathe long, for you must soon die and be here no more. She again expressed her willingness and desire to die and to be at rest in the Lord Jesus Christ. She wished as soon as it was light, to be carried to the window, that she might look out, and it was done: but in a little she said, "carry me away now, for things do not look natural as they did." She was carried away, and at seven o'clock, A. M. she expired without a struggle, a groan or a sigh; Jan. 17th, 1822; aged six years, four months, and two days.

Besides the evidence of her piety contained in the above narrative, there were many little incidents which cannot be told: such as her actions, her looks when expressing herself as above. These, in many instances, expressed more than words can do. Her particular patience under all her pains; her cheerful submission to the judgment of her mother, in things that were unpleasant to her; her tender concern for her mother, and her little brothers; her calmness about death. In all of which, mature piety seemed most conspicuously to shine. Although she seemed to understand the nature and importance of death and eternity; yet she seemed perfectly undismayed at their approach, and would speak of them with as much

composure as she would about going to sleep. It was evident to all who saw her, at least so far as their feelings have been expressed, that to her, death had no sting, and her hope was seen full of immortality. "Death and the grave" to her were not "doleful themes," for they appeared to her only as the gateway to a heaven of unclouded joy and never ending peace, where the wicked cease from troubling, and the weary are for ever at rest.

Dear reader, are you a parent? Let this little narrative become a powerful motive to you, to be faithful, constant, feeling, and fervent, in all your labours for the salvation of your children. God is faithful. Are you a child? You must be a good child, so that you may die as happy as little Harriet did, and be as much comfort to your parents as she was. To be good, you must repent of your sins. Ask your parents how to repent, and to teach you how to pray, if you do not know how. You must love God. You must believe in Christ and love him. You must pray to Christ every day. You must love and obey your parents. You must not keep company with bad children; but always choose and go with good children, to church, to the Sabbath school, and always try to teach others the way to be good; and then God will love you; Christ will pardon you sins, and when you die, you will go to that heaven, where little Harriet said she should go, and then you will be happy along with her, in the presence of God and the Lamb for ever.

The following lines appeared in the *Cherry Valley Gazette*, shortly after the decease of the subject of the above narrative.

Come gentle muse with golden lyre,  
(An angel's bliss who lov'st to sing,)  
Tune thy soft harp—brace all its cords;  
And gently touch each melting string.

Sing how dear Harriet, fled from earth,  
And, upward borne on cherub's wings;  
The pearly gates of heaven has pass'd,  
With angels—she an angel sings.

But stop my muse—suspend thy lyre;  
My Harriet sweeter notes can bring;  
Her harp, by angel's hands was made;  
She softly strikes each golden string.

I heard her notes, and sweet they were;  
To me how sweet an angel's voice!  
I heard her play, and chant, and sing,  
And in her heavenly themes rejoice.

But list her voice! to earth it comes;  
(Angelic accents softly fall,)  
"Weep not for me my parents dear,  
My Christian friends, my kindred all,

"Weep not that I your world have left,  
Your pond'rous earth—your isles, your sea;  
If loss to you my early 'scape,  
Your early loss, is gain to me.

"Your tender hands have gently laid  
Your much lov'd Harriet's mortal dust  
Within the gaping tomb—to wait  
The resurrection of the just.

"There let it lay—and softly sleep,  
(The sleep of death, how short 'twill be,)  
Till Gabriel's mighty Trump shall sound,  
Give up your dead—ye earth—ye sea.

"In regions of eternal bliss,  
Then shall I shine, than stars more bright;  
Fill'd with immortal joys within,  
Clad with immortal robes of light.

"But list ye what my present state,  
While here I wait that glorious day,  
No angel's tongue my joys can tell,  
No cherub's voice my bliss can lay.

"But let my voice once more be heard,  
From heaven it sounds—obey its call:  
Stay not on earth my parents dear,  
My Christian friends—my kindred all.

"My hand is waiting yours to touch,  
(How soft that touch will seem to me;)  
It's stretch'd to meet you as you come,  
And angels too—you then shall be.

"These flow'ry meads we here will tread,  
Breathe their perfumes and drink their dew;  
And prostrate round the throne of God,  
Our hallelujahs here renew.

"Our hallelujahs here renew,  
While twice ten thousand ages die;  
Around the starry throne of God,  
We still will hallelujah cry."

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FROM THE SOUTHERN INTELLIGENCER.

#### WORTHY EXAMPLE.

IN the year 1819, a young lady of Pittsfield, (Mass.) being on a visit to Northampton, became acquainted with the operations of a

society of a females, who by the work of their own hands were giving a silent but efficient energy to the system of Christian exertion going on for the conversion of the world. Their special object was the education of pious indigent youth for the gospel ministry. Miss —, was one who preferred experiments to speculation. She perceived that the system universally adopted would silence in a few years the Macedonian cry both at home and abroad.

Perhaps local ambition might have added some influence to their better feelings excited in her mind on this subject; but it can be no objection to zeal in a good cause that it is fashionable, for the fashion of doing good universally prevailing would be the perfection of the Christian system.

The visitant returned home, and a meeting of the young ladies in the village was soon after assembled; a constitution was formed and adopted; a president, secretary, and treasurer chosen, and twenty-five cents paid by each member for initiation; a resolve passed to hold a weekly meeting, and that each member, whether present or absent, at home or abroad, conscientiously work three hours in each week. Each lady fixed a price upon her own work, and a box with a proper inscription fixed up in the drawing room of the principal public house, became their depository and place of sale.

A view of the box would convince you that all their genius for imitation, and skill in execution, had been exerted in the manufacture of the various kinds of needle work, paper lanterns, needle books, and many other articles of which Dorcas probably never thought.

This Society has flourished now for more than three years. More than fifty have been members, and no one removed by death. Only four were professors at its establishment, and if I have not mistaken the information of a member, the majority are now active zealous Christians. A spirit of benevolence has been excited by the operations of this society in a class of females from ten to fifteen years old, and they are making similar exertions in favour of the Missionary Society; and such has been their industry and perseverance that nearly fifty dollars were raised by them in a single year. The mothers in the Church, too, unwilling to be left behind by their daughters, are making efforts by their own personal labour, in favour of Williams College, which will claim the gratitude of many a poor scholar. But to return to the subject before us. The president of the society said to me in a conversation some time since, that they had derived many other advantages from the association, besides the pleasure of doing good. Habits of industry had been contracted; their weekly meetings had become a substitute for many calls and visits formerly made; much information had been acquired from a course of reading pursued in the society, and it had been equal to a school for them in the employments pursued.

Their funds have amounted to more than one hundred dollars a year. The usual number of active members may not exceed fifteen.



The principal recipient of their benefactions is now a student of nearly two year's standing in college. You will imagine some of the grateful obligation which rests upon him when you know something of his situation.

At a time when he had just got the intelligence of his father's failure, and the loss of a small fund, on which he depended for the payment of bills then due, and was anticipating the painful necessity of leaving his books and his class to raise funds by his own exertion, he unexpectedly received a donation from the society sufficient for the relief of all his existing wants.

A hint to the truly wise, especially of the female sex, is sufficient. Will not other young ladies imbibe the spirit and adopt the noble course pursued by those in Pittsfield? A STUDENT.

Union College, N. Y. May 5, 1822.

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FROM THE LONG ISLAND FARMER.

### THE JEWS.

*Jamaica, May 30.*

NOTHING, even in this day of wonders in the Christian world, is more calculated to strengthen the faith, encourage the hope, and animate the zeal, of the believer in the Lord Jesus Christ, than the excitement which now prevails amongst this ancient people of God, with respect to the Messiah and the way of salvation, and the sympathy which is beginning to be felt for them in the hearts of Christians. The attentive observer of the "signs of the times" cannot but behold in this the evident accomplishment of a long predicted and glorious event, which is closely connected with his establishment in the faith of the gospel, and which enables him to rely still more implicitly in all that his God and Saviour hath spoken concerning Zion.

We had prepared a hasty sketch of the proceedings of a meeting held in the Presbyterian church in this place on Monday last, which we omit to make room for the following communication on the same subject, in which the writer furnishes a clear and correct view of the exercises and proceedings of the meeting, and concludes by a forcible appeal to Christians on the necessity and duty of uniting their exertions for the formation of societies similar to the one in question.

FOR THE LONG ISLAND FARMER.

Pursuant to notice, a meeting was held in the Presbyterian church in this place on Monday last, at which the delegates appointed by the "American Society for meliorating the condition of the Jews," attended. The meeting was numerous and highly respectable; the exercises impressive, nervous, and appropriate. After divine service, the audience was addressed by the Rev. Mr. Frey,

and by Mr. Jadownisky, (the German Jew sent out to this country by Count Von der Recke,) in behalf of their brethren according to the flesh, in a persuasive, interesting and affectionate manner. The zeal and ardour of the speakers were soon communicated to the assembly. Without a dissenting voice they proceeded to the formation of an auxiliary society, on the plan recommended by the parent institution, to be known by the name of the *Jamaica Auxiliary Society for meliorating the condition of the Jews*. Subscriptions were immediately received to the amount of one hundred and sixty-four dollars.

When we reflect that this is the first institution of the kind formed in the United States, the result is a source of gratulation to every benevolent heart, an honour to our village, and is worthy of imitation. Our heart's desire and prayer is, that our sister villages may appreciate our example. If they have any zeal for the glory of our Lord and Saviour Jesus Christ; if they value the magnitude of the cause to be advanced by these means, let them recollect, that vain indeed are petitions that the kingdom of God may come, and his will be done, if they do not contribute to advance the interests of that kingdom, and to perform that will.

VERITAS.

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#### AMERICAN BIBLE SOCIETY.

THE 6th Anniversary of this important Society was celebrated at New York, on the 10th May, in the presence of an unusually large and respectable audience. Gen. Matthew Clarkson, Vice President, presided in the absence of the venerable John Jay, who was prevented from attending by indisposition.

After the meeting was organized, Peter A. Jay, Esq. rose and read an appropriate address from the President. The annual Reports of the Treasurer and Managers were then read. From that of the former it appears, that there have been issued since the establishment of the Society 193,318 Bibles and Testaments. Upwards of 60 Auxiliary Societies have been recognized during the last year; and the whole number is now 300. The nett receipts for the last year amounted to \$38,782 and 34 cents, and the payments to \$39,985 and 93 cents.

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*Letter from the Rev. Isaac McCoy, to the Rev. Jeremiah Vardiman, dated,*

FORT WAYNE, April 13, 1822.

DEAR BROTHER,

THE Baptist Board of Missions have instructed me to use exertions for the support of this mission, in proportion to the extensiveness of the scale on which it is going into operation. We are pre-

paring to locate the principal seat of the mission among the Pottawatomies, on a section of land which they have given for this purpose, and to extend a branch of the mission to the Ottawas, and another to the Miamies. We are in great want of cattle, hogs, sheep, clothing, raw materials for clothing, books, paper, &c. &c. Would the benevolent in your country be willing to contribute somewhat for the purpose of reforming these unhappy people?

We should be happy to have an agent in your country, who would travel a few months for us, and who, in addition to collecting the above named articles, would endeavour to form Missionary Societies, and obtain annual subscribers, for the special purpose of supporting this mission; and also an agent who would receive, and forward to me, donations for this station.

Please to afford us some assistance in this emergency, by informing me who would serve as agents, and by making the people within the circle of your labours acquainted with our wants. We should be willing to allow an agent a reasonable compensation for his time, provided the expense of his agency do not exceed the advantage that would result therefrom to the mission. Would you not yourself act as agent?

In relation to the number of Indians baptized, the prospects of reformation, the number of our scholars, and the progress of the mission generally, you have been advised, I presume, through the medium of the publications of the Board.

We are in great want of more missionaries, such as ministers, farmers, and mechanics.

Hoping shortly to hear from you, I beg leave to be,

Most respectfully, yours,

ISAAC M'COY.

Elder J. VARDIMAN.

P. S. Henry Miller, Cincinnati, will receive property for the mission. It is desirable that the donor's name be attached to each article, and that a list of the same be forwarded to me. J. M'C.

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### AFRICAN SABBATH SCHOOL.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

*Lexington, Aug. 20, 1822.*

REV. SIR,—By your request, we transmit the first Quarterly Report of the African Sabbath School established in Lexington. It will be impossible to give a detail of particulars,—owing to its infancy, and that irregularity generally experienced at the commencement of such institutions. We have resolved ourselves into a society, and meet monthly for the purpose of organizing the affairs of the school, and deliberating on the best means to be used

for its utility, duration, and general effect. We hope that its foundation is upon a rock that cannot be shaken. And although many enemies have murmured against it, and would glory in its overthrow; yet, by the arm of Omnipotence, we have thus far done valiantly; for if "God be for us, who shall be against us." We are indeed animated and encouraged at beholding its progress, and cheered with the prospect of seeing this miserable and degraded people, breaking the bonds of ignorance, and holding that scale in the grand chain of being which God intended them for. Its salutary influence has already been manifested, in teaching them the divine principles of religion, as inculcated in the gospel, and endeavouring to impress upon them the sinfulness of their hearts, the immortality of their souls, and the invaluable gift of God in giving his Son for the redemption of such sinners as they are. While we are teaching them the rudiments of reading, we use every means within our power to lead their minds into the correct principles of morality and religion. From the gratitude they evince, from the improvement of their minds, and the eagerness with which they receive religious instruction, we are induced to believe that our labours will be abundantly blessed in meliorating their condition here, and of securing to many of them eternal happiness hereafter.

The number of scholars that regularly attend are upwards of 175, and a particular requisite for their admittance and stay in the school is, that their conduct at home shall be good, and also a permit from their masters, or guardians, is required. There are 8 male and 12 female teachers, each having three Bible classes, the whole containing upwards of 48 scholars; 18 of the male classes, have committed 2717 verses of hymns and scripture. Several of the scholars commenced at one and two syllables, and have been promoted to the Bible class:—24 scholars of the female Bible classes have committed 4511 verses of hymns and scripture; 8 of this number commenced in two syllables, on the 24th of February, and on the 24th of May were promoted to the Bible class. There are five male and nine female classes in spelling, and all appear to make rapid progress. We have received several donations from respectable citizens of Lexington for the benefit of the school. One of tickets, which we present to the scholars for their assiduity and good behaviour; another of books, one of which we give the scholars for having received two large tickets. We present also small rewards of merit to the spelling classes, from time to time, as they deserve them.

The Constitution of our society is as follows:

ART. I. This society shall be called the African Education Society.

ART. II. This society shall consist of subscribers of not less than twenty-five cents annually, to be paid in advance, for the support of the institution.



ART. III. The business of this society shall be conducted by a Directress, Committee, Secretary, and Treasurer.

ART. IV. This society shall meet on the first Tuesday in every month, to examine the proceedings of the school, and to ascertain the number of scholars, and their improvement.

ART. V. At every monthly meeting the Directress shall call upon the members for any instances of usefulness, any improved plan of instruction, or a brief relation of circumstances calculated to promote the objects of the union.

ART. VI. The Directress shall preside at all meetings, preserve order, call special meetings when requested by two or more of the Committee. In her absence, a Directress shall be appointed by the society.

ART. VII. The Committee shall collect all monies due the society, and pay the same into the hands of the Secretary.

ART. VIII. The Secretary shall attend all meetings of the society, keep an account of its proceedings, receive the money from the Committee, and pay it into the hands of the Treasurer.

ART. IX. The Treasurer shall take charge of the funds of the society, he shall pay no bills on account of the institution until they have been examined and signed by the Directress.

ART. X. The meetings of the society shall be opened and concluded with singing and prayer.

ART. XI. All officers shall be elected from members of the society, and by a majority of the same.

ART. XII. The Committee shall be composed of three members, and remain in office one year.

ART. XIII. All officers shall be elected annually.

*The Bye-Laws of the School.*

I. Every new scholar entering a class, shall have a permit from the Directress, or one or more of the Committee.

II. The scholars shall be promoted according to acquirements.

III. No scholars shall be permitted to enter the school without a permit from their master or guardian.

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LEXINGTON SUNDAY SCHOOL UNION SOCIETY.

At the fifth Annual Meeting of the Lexington Sunday School Union Society, held pursuant to adjournment, at the first Presbyterian church, on Monday the 15th of July, 1822, after reading a chapter and prayer by the Rev. Dr. Blythe, the following Report of the Managers was read.

The school under your immediate charge has laboured under much difficulty for want of a sufficient number of suitable and attentive teachers in the male department for some time past, but is now well supplied, and in a prosperous state. The female department has always been well attended to, and a great and increasing

interest is taken in it by the pious and highly respectable young ladies who give you their services as teachers. Those who have served you so long and so faithfully have lately been joined by others who are equally well disposed to assist in this honourable and benevolent christian labour. Since the opening of the past spring, the school has continued to increase, and now consists of one hundred and eighty-seven scholars on the lists of the two departments.

Since the commencement of your school, about two hundred children have been taught in it to read, and received religious and moral instruction, who otherwise would in all probability have been deprived of these attainments. Much of the Scriptures have been committed to memory by the scholars.

Since your appointment of Superintendents to each department, good order has been preserved in the school, and it will, we confidently trust, continue to prosper under the blessing of Him, who when on earth went about continually doing good.

The society then proceeded to the election of officers for the ensuing year, when the following gentlemen were appointed.

#### MANAGERS.

Rev. Dr. JAMES BLYTHE,	LAWSON M'CULLOUGH,
Rev. ROBERT M. CUNNINGHAM,	ASA FARROW,
ANDREW M'CALLA,	ASA BLANCHARD,
JOSEPH H. HERVEY,	CHARLES WILKINS,
GEORGE TROTTER,	THEODORE F. TALBOT,
ABRAHAM S. DRAKE,	WM. S. RIDGLEY,
THOMAS T. SKILLMAN,	PETER HEDENBURGH,
HUGH FOSTER,	JACOB CASSEL,
MATTHEW ELDER,	WILLIAM HANSON,
RICHARD VAWTER,	ABRAHAM WALKER.

JAMES MACCOUN, *President of the Board, and Principal of the School.*

ANDREW M'CALLA, *Vice-President.*

ALEXANDER PARKER, *Treasurer.*

JAMES W. PALMER, *Secretary.*

THOMAS T. SKILLMAN, *Superintendent of the Male Department.*

Miss ELIZA BLYTHE, *Superintendent of the Female Department.*

#### SUMMARY OF THE TREASURER'S REPORT.

DR.—LEXINGTON SUNDAY SCHOOL UNION SOCIETY, TO ALEXANDER PARKER, TREASURER.

To cash paid from July 1, 1819, until July 26, 1822, for books, and to the sexton for attention in keeping fires and the house open, and for furnishing poor and meritorious children with winter shoes, \$336.36

## CREDIT.

By cash received from collections made after sermons  
preached by the Rev. Dr. Blythe, and the Rev. Mr.

Edgar,	- - - - -	\$75,55
By donation from Wm. S. Dallam, Esq.	- - - - -	5,00
By donation from Mrs. Rider,	- - - - -	5,00
By money collected from members of the Society,	- - - - -	260,53

\$346,08

Amount of debit, - - - - - 336,38

Balance in the Treasurer's hands, - - - - - 9,70

ALEXANDER PARKER, *Treasurer.*

LEXINGTON, July 26, 1822.

## MR. HALL'S REPLY TO BISHOP DAVID.

While we regret the circumstances that made it necessary for the Rev. Nathan H. Hall to enter into a controversy with Bishop David, we cannot but feel gratified at the manner in which Mr. Hall has vindicated the truth, and exposed the "Catholic doctrine, concerning the use and veneration of images—the honour and invocation of saints—and the keeping and honouring their relics." It cannot be expected that in a country where there are so few Catholics, a very general interest would be excited in the controversy between Mr. Hall and Bishop David. But still we think the subject an interesting one, not only from the forcible and convincing manner in which Mr. Hall has handled it, but also because every reflecting mind will be led at once to commiserate the strange ignorance and delusion by which that branch of the church to which Bishop David belongs, has for more than a thousand years been infatuated. Every christian must wish Mr. Hall success in his attempt to lead off the minds of the people among whom he has so long resided, from dumb idols to the worship of the living and true God.

We subjoin a passage from the work itself as a specimen of the author's manner. Mr. Hall is endeavouring to prove that the divine nature of the Saviour gave value to the offering he made of himself upon the cross.

"But without feeling any alarm at the parade made by the Rev. Pontiff, who would frighten his readers out of their wits, about this sentiment, I will attempt to make it appear most clearly that the divinity was the altar on which the humanity was offered to God

without spot for us. If I shall be able to do this, "insignificant rhapsody" will be found to adhere to the Bishop himself.

"Under the Jewish dispensation those altars which were erected, were set up by order of the Lord. The sacrifice which was offered upon the altar, was also made by his command. The sacrifice in itself possessed no virtue, and could only atone for sin by virtue of its reference to the Lord Jesus. The Saviour himself could not have given this virtue to the sacrifice but by reason of his connexion with the divinity. The sacrifice had no expiatory effect until it was placed upon the altar, because until that was done, it could not refer to Christ. Now, whether was it the gift, which was the sacrifice, that sanctified the altar? or was it the altar that sanctified the gift? If the gift sanctified the altar, then the vindicator is correct, and the preacher has been guilty of "insignificant rhapsody." But if the altar sanctifies the gift, the minister has said that which is right, and this mighty theologian has been guilty of *wicked trifling*. To the law and the testimony,—see Matt. xxiii. 19. 20. "*Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?*" Whosoever therefore shall swear by the altar, sweareth by it, and by all things thereon." Why does he who swears by the altar swear by all things that are thereon? Because all things that are on the altar receive *sanctification and importance from the altar*. Apply this to the doctrine taught in the vindication on this subject, and this is the result: That the cross was the altar on which Christ was offered a sacrifice for us. The altar sanctifies the gift; therefore, the cross sanctifies *Christ*, and not *Christ* the cross.

"That the divinity was the altar, is further evident from Heb. ix. 14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God.* What! a material sacrifice offer itself through the eternal Spirit, or divinity, to God without spot for us? In the Bishop's account, what insignificant rhapsody! what nonsense!"

Mr. Hall's book is entitled "*A Reply to the Right Rev Bishop David's vindication of the Catholic doctrine concerning the use and veneration of images—the honour and invocation of saints—and the keeping and honouring their relics.*" It contains 111 octavo pages, printed on fine paper—price 50 cents. Is for sale at the printing-office of Thomas T. Skillman, and at the book-stores in Lexington.

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### TO PATRONS.

The public have now seen the Christian Register. The Editor flatters himself the work is equal, and even superior to the expectations excited by the prospectus. Since the proposals were issued, the currency of the country has depreciated 60 per cent. Still the Magazine is delivered at the same price. If the money was good, and all punctually paid, the number of subscribers already procured is not sufficient to meet the actual expenses. It will require double the number of subscribers to perpetuate the work. If every subscriber would do, what, there is no doubt he could do, viz. induce one of his neighbours to subscribe, the thing would be done, and we hope great good would be effected.

The gentlemen whose names are mentioned in the list of agents, are respectfully solicited to give this notice a moment's consideration; and any who have not accepted the agency will we hope return their numbers.

*Editor of the Christian Register.*